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MAY, 1945

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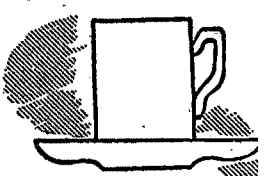

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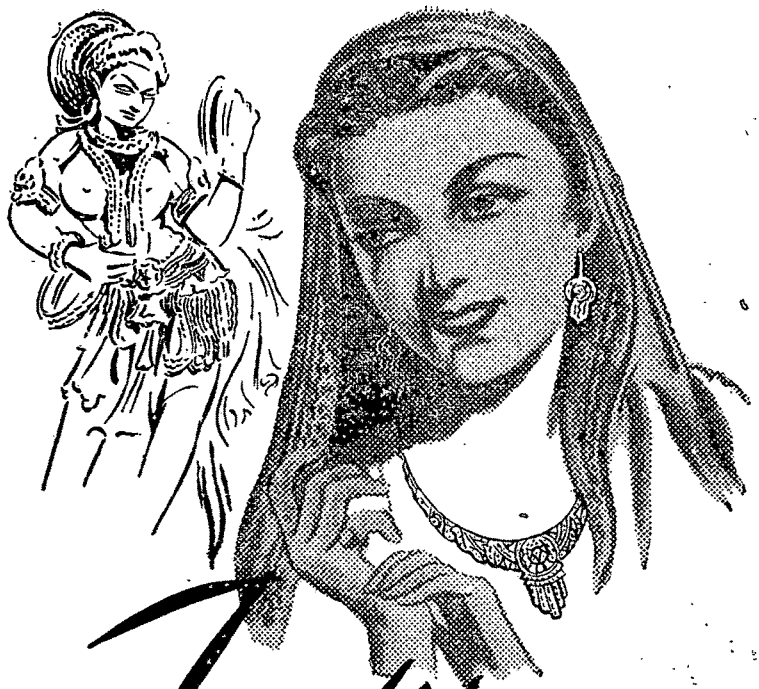

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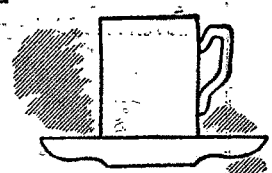

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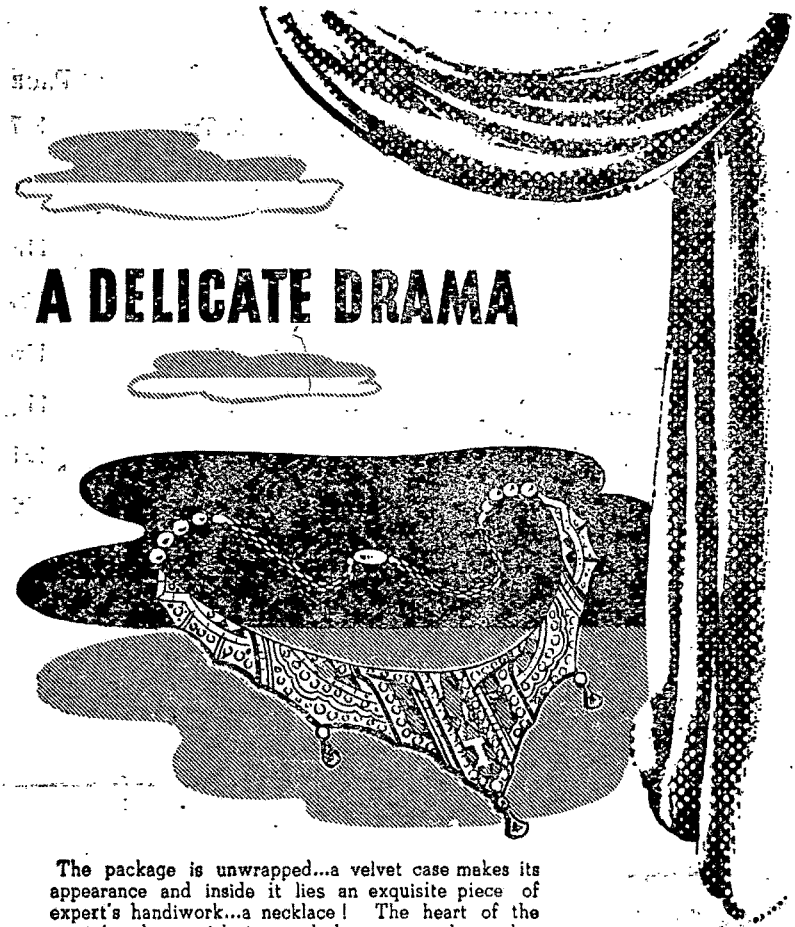

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never let her down. It is TEA. No matter
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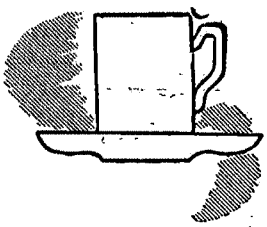
give her new hope and strength to face
the future, turn her thoughts
to the easier times that are to come.



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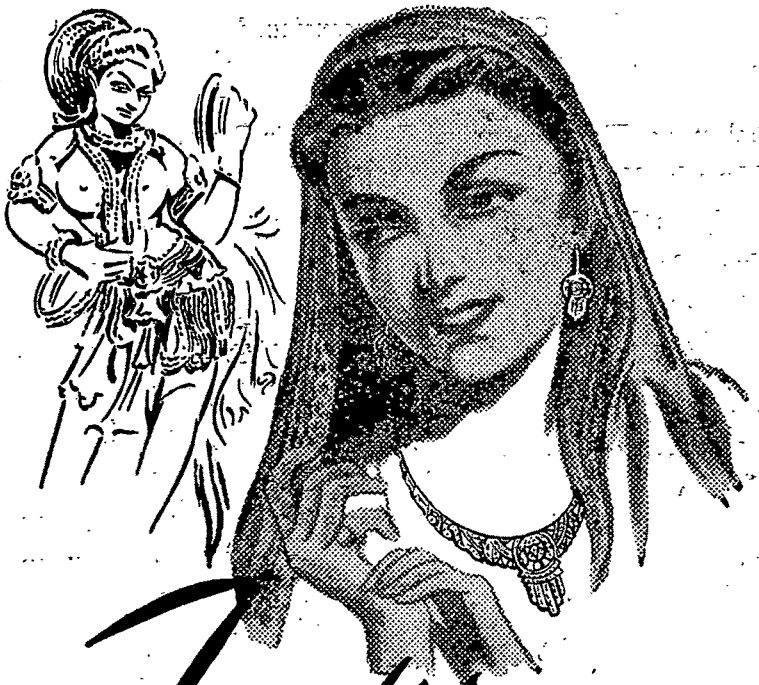

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THE
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APRIL, 1945

EDUCATION IN CZECHOSLOVAKIA

JAN BAROS
Press Representative of the Czechoslovak Government

From ancient times education and instruction have ranked highest in the scale of ideals by which the Czechoslovak nation has grown—higher than conquest, adventure, glory, wealth or power. Esteem for knowledge and education may be traced in the nation's fairy tales and mythology; above all, however, in its history. It was fostered by the mother in her child, it was supported in the people by Czech kings and princes. The nation in her particular situation in the heart of Europe and surrounded by powerful nations, in the dramatic march of her history, saw the fulfilment of her destiny in her spiritual and moral strength. Her ambition is directed towards education, so that she might survive and hold her own amongst stronger neighbours.

Throughout her development there is a marked tendency towards a democratic conception. Neither the ancient nobility nor the division of the nation into various classes and layers of society ever went so far as to produce a concentration of education in one class or to make instruction a privilege of the rich or influential people. Even in the remotest hut there was a desire for knowledge and learning. The peasant saved unceasingly in order to send his son to school to become a student.

The majority of the great men of the nation—the scholars, philosophers, artists, statesmen—sprang from the Czechoslovak countryside, from the Czech and Slovak cottages. Democracy and learning met in close mutual relation. Apart from that, the religious question presented itself to the Czechoslovak nation while she was yet in the cradle of her history and bestowed its particular accent on her cultural life. Religious emphasis tended on the one hand to increase interest in the language and in books, and on the other hand also strengthened democratic and social feelings.

On the threshold of Czechoslovak history the scene is laid for the fight between the Eastern Slavonic trend of civilisation and the Western Germanic "*Kultur*," in connection with the penetration of Christianity. The first victorious stage of Germanic influence receded again in the fourteenth century, but it was apparent that Czech national civilisation was virile and that national consciousness was opposing German-Latin influence by seeking balance at the founts of Slavonic-Greek Eastern culture. Charles IV, King of Bohemia and Emperor of the Holy Roman Empire, chose Prague as his residence and founded a University there, "Carolinum," the first University in Central Europe (1348). In the midst of the Czechoslovak Nation the Reformation was born, resulting in a powerful forward-stride of the national civilisation. John Hus (1370-1415),

son of a poor mother from the countryside, came from a village school to the University, and ultimately became its Chancellor. He succeeded in achieving a national break-through in ecclesiastical tradition and also in making the national consciousness articulate. He was the founder of the diacritical Czech hymns. The religious efflorescence produced a general demand for learning. Under the influence of the Brethren it became a sacred duty of parents and rulers to give instruction to their children. Bishop Blahoslav (1571) wrote a *Grammatica* and a *Philippica* " against the opponents of higher learning." By their own translation of the Bible the Brethren showed the nation the beauty of its language. The heritage of the Brethren culminated in the work of John Amos Comenius (Komensky, 1592-1671). In his 142 writings there are enshrined both the knowledge of his age and in particular the national belief and trust in spiritual values. Comenius shows how to use knowledge and how to educate the people. In his Bequest he admonished the nation to look after the education of youth and the cultivation of the mother-tongue. Even if he exceeds the boundaries of his nation in his pansophic suggestions, he remains all the same her genius and speaker.

It is an indication of his people's tragic fate that it took three centuries before his principle, that every child should receive education in his mother-tongue, could become a reality in his own country.

When, therefore, in the period of eighteenth century enlightenment the State took over the schools, it found the Czech people well disposed. The nation got what she was asking for, what she had always been longing for —an expanded system of public instruction, the codification of compulsory school attendance, etc. It is true that this gain was to some extent overshadowed by Germanisation applied by the Austrian State, but the recognized demand for instruction in the mother-tongue mitigated this shadow and the schools became a source of national energy. During the nineteenth century, these schools produced a number of nationally conscious scholars, men of letters, statesmen and teachers of the nation, who led her towards the great liberation of 1918, when T. G. Masaryk, the son of a coachman, himself a professor, became the first President of the free and independent State.

Principal Features of the Czechoslovak Scheme of Education

The whole educational scheme in Czechoslovakia is divided into the following three main parts: (1) The Primary Schools. (2) The Secondary (Middle) Schools. (3) The High Schools.

The Elementary National Schools had the following principal characteristics:—They were organised for children from the age of 6 to 14 years, at every place, where within a radius of 4 kilometres (2½ miles) there lived 40 children of school-age; the schools were not closed even if the number of children fell to 15. A higher state of the elementary school was the " Civic school," providing a 3 or 4 years' curriculum. These higher schools for children from 11 to 14 and 15 years respectively were everywhere within a radius of 8 kilometres (5 miles). The teachers possessed certain necessary qualifications and were paid by the State. Elementary education was obligatory and free for all children. The child had to attend the school and class corresponding to the residential village or town or quarter of the town of the parents. The supervision of all schools was carried out by the State. Schools were visited at least annually by district Inspectors. The programmes of instruction and the syllabus were laid down in detail, and the text-books were subject to the approval of the Ministry of Schools and National Education. The teacher was then free to attain the prescribed goal by his own method.

On the initiative of the inspectors and of the Pedagogic Institute, experimental and reform schools were organised, *i.e.*, elementary, higher elementary (civic) and secondary schools. Modern educational methods were tested at these

schools and from there reforms and suggestions went forth for the other schools. At each school there existed a Parents' Association which met in conference with the representatives of the teaching staff every month. The aim was to establish close contact between school and family.

The language of instruction was the language of the State, *i.e.*, Czech-Slovak. In districts inhabited by national minorities, the language of instruction was the language of the minority, *e.g.*, German, Polish, Hungarian, etc. Czech or Slovak was then the second obligatory language.

Medical care and social assistance was assured to needy children, *e.g.*, periodical medical inspection, supply of milk, text books, etc.

At the age of 14 years, having completed their compulsory period of schooling, both boys and girls had an equal opportunity to secure higher education, either technical or academic; in fact, the pupil could even make up his mind after the first five years of school attendance. He or she was assisted in the decision by an ample choice of State Schools, where the fees were low and could, if necessary, be waived altogether; or there were adequate opportunities for scholarships.

The technical and classical branches of schools were so arranged that practically every profession had its secondary and technical or special schools, and provision was made for studying at a University. A similar range of schools was also provided for the study of the Arts.

Pupils taking up apprenticeship in workshops or factories, immediately upon completing the compulsory elementary education, were obliged to attend continuation schools.

The Secondary Schools were classified:—

(*a*) Classical type (Greek-Latin)—preparation for classical studies in the University. This type was called the Gymnasium.

(*b*) The more realistic type—preparation for the highest studies of natural sciences and living languages. This type was called the Real Gymnasium.

(*c*) Reformed type—called Real Schools.

(*d*) Middle industrial, commercial and trade schools.

Secondary school education lasted 7 or 8 years. The leaving examination—"maturity"—qualified for admission to universities or schools of University rank (called high schools) or gave by itself the title to a higher grade of employment, *e.g.*, in the civil service or in private enterprises.

All branches of scientific and technical studies had their State or Provincial experimental institutes, research laboratories, workshops and libraries. There was a parallel system of schools and colleges for agricultural studies.

Text-books for all secondary schools were subject to the approval of the Ministry for Schools and National Education and were for the most part uniform for each grade and for each branch.

Teachers and professors were paid by the State and were covered by compulsory old-age and health insurance. They were appointed by the Minister of Education.

Films, broadcasting and theatres were placed very freely at the service of Education. Many of the elementary and secondary schools had their wireless sets and there was a regular weekly broadcasting service for all types of schools directed by competent educationalists appointed by the Ministry of Education.

Religious instruction at the elementary and secondary schools was entrusted to the different churches, who supplied qualified teachers. They gave religious instruction within the framework of the school curriculum and according to the professed religion of the children. Usually each class had two hours of religious instruction per week in which the various denominations could instruct their own adherents during the allotted period. Children who did not belong to any church were exempted from religious instruction.

The Academic education was divided into:—(*a*) University—Philosophic Faculty, Law, Medicine, Natural Sciences, Arts, Political Sciences, Theology.

(*b*) High Schools—Agriculture, Forestry, Mining, Veterinary, Arts and Science. (*c*) Technical High Schools—Civil Engineering, Machinery, Electricity, Architecture, Chemistry, etc. (*d*) Military Academy.

Universities and highest educational institutions of University rank could only be set up by statute. At the head of each University stood the Rector and the Academic Senate, all of whom were elected for the term of one year. Professors were nominated by the President of the Republic acting upon the advice of the Faculty concerned. Disciplinary powers were exercised in two grades, first the Academic Senate, and then the High Disciplinary Committee composed of the United Senates of all Universities.

Closely connected with the Universities were the various research institutes, learned societies, technical and trade institutes, etc.

Social welfare for students was almost entirely concentrated in the Association for University Students in the University Town of Prague, Brno and Bratislava; in a similar way an association for secondary schools operated in the provinces and had its own central committee. These were organised by the State or by the provinces, or even out of private donations and the State contributed to the maintenance of needy students. There existed also direct endowments from a variety of funds. Besides that, students without sufficient means were granted reduced fees or were exempted from fees. University students profited greatly in their social life by the existence of whole colonies of hostels in the University towns. The care of health was organised by the Students' Health Institutes, which were supported by the State. The efforts at social help for students of all the schools and institutes, as well as for temporarily unemployed intellectual workers, were very successful. Students of universities influenced the political and social life of the country.

Popular Education—adult education—was based on the principle of self-help and autonomy. It aimed at organising courses for adults and instituting public libraries, as well as recording local chronicles. The organisation of these activities was in the hands of both experts and laymen. Local cultural committees and district committees collaborated on the initiative and under the control of the Ministry of Education. Elementary school teachers had a duty to take an active part in the adult education of the district of their appointment. In 1936, there existed 13,000 local committees and 605 cultural associations, and their total activity produced lectures and courses attended by 5,700,000 persons.

The establishment of public libraries was imposed as a duty upon the local authorities. A system of travelling libraries was introduced. The schooling and training of librarians was expertly conducted by the State Librarian School attached to the Charles University in Prague.

The State maintained an Institute for supplying lantern slides and films which were lent to societies, clubs, cultural committees, etc. These commitees were also systematically assisted by broadcasting. The efforts at popular education culminated in the foundation of a Peoples' University at Prague and Brno.

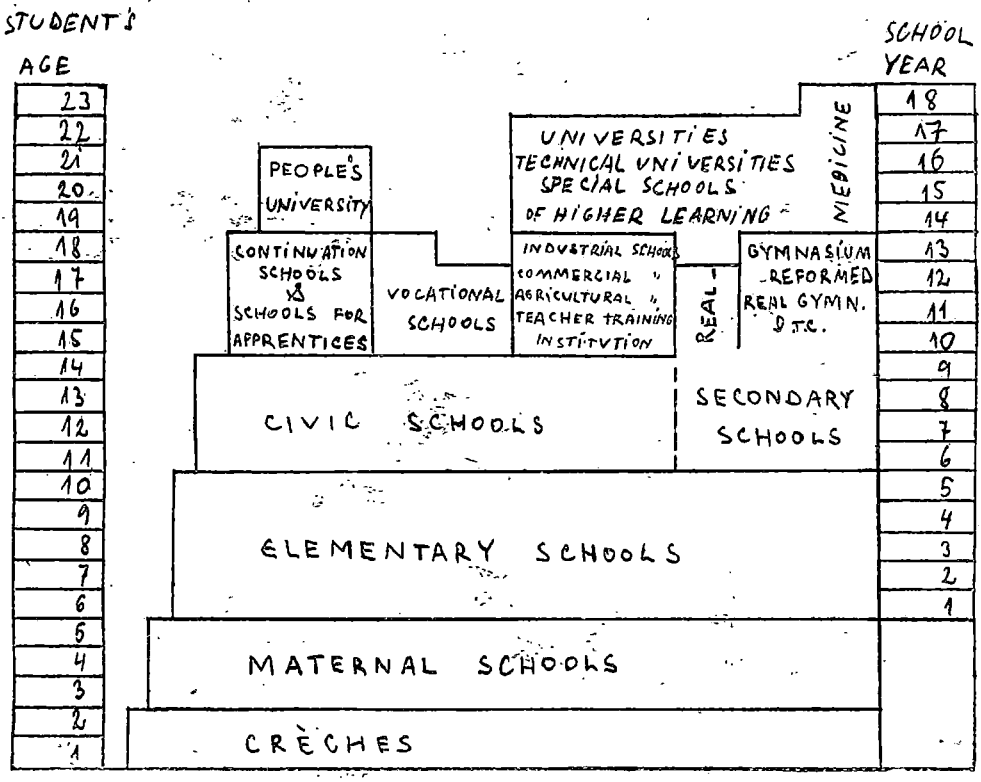
The Czechoslovak school system may be called a national one, and the Constitution itself says that "*The supreme authority and control over all instruction and education shall be in the hands of the State.*"

The State, in fact, directs the school system and the education of the nation by its good offices and by its moral and material support. The Treasury expended yearly about one-and-a-half milliard crowns for educational purposes. In addition the Provincial, District and Local authorities contributed to a considerable degree, approximately 500 million crowns a year (1 Re. = 10 crowns).

State control, of course, besides providing rich pecuniary resources, also brought with it decrees, programmes, regulations and occasionally even red tape, but the teacher had, nevertheless, sufficient liberty in his work.

THE CZECHOSLOVAK STATE SCHOOL SYSTEM.

Types and levels of Educational Institutions.



The influence of the State appears as a unifying factor not only as far as organisation is concerned, but also in the social aspect. It softens distinctions of classes, creeds, races and nationalities. The State secures in the schools and educational institutions respect for pacific, humanitarian and democratic tendencies.

In accordance with the provisions of the Peace Treaties, the national minorities had schools in which instruction was given in their own language. The system was, therefore, multilingual.

The State administration of schools does not oppose experimental work in schools, on the contrary, it encourages it. Modern methods are applied in a whole network of experimental schools.

STATISTICAL SURVEY OF CZECHOSLOVAK SCHOOLS FOR THE YEAR 1933-34

A. ELEMENTARY EDUCATION

Types of Institutions and the level of instruction	Number of Institutions	Number of Teachers	Number of Students
1. *Elementary and Pre-school* :—			
(*a*) Maternal Institutes	2,587	5,664	110,275
(*b*) Elementary Schools	15,236	44,324	1,853,076
(*c*) Foreign Schools	6	21	473
(*d*) Schools for Defective and Backward Children	100	472	6,840
(*e*) Higher Elementary (Civic)	1,911	12,210	417,815
Total ...	19,840	62,691	2,388,479

Types of Institutions and the level of instruction	Institutions	Number of Teachers	Number of Students
2. *Continuation Schools* :—			
(a) Agricultural	766	3,275	19,576
(b) Commercial	97	532	4,423
(c) Trade	2,342	12,379	116,328
Total ...	3,205	16,186	140,327
3. *Secondary Education* :—			
(a) Classical Type (Gymnasium)	33	635	13,715
(b) Reformed Real Gymnasium (Mixed type) ...	56	1,027	20,634
(c) Real Gymnasium	147	2,948	64,805
(d) Upper Real Gymnasium	3	71	1,513
(e) Practical Type (Real Schools)	59	1,080	21,295
(f) Teachers' College	62	871	10,026
(g) Special Normal Schools	31	352	1,221
(h) Foreign Real Gymnasium (French, English, Russian)	5	89	769
Total ...	396	7,073	133,978
4. *Vocational* :—			
(a) Agricultural Schools	265	2,070	8,561
(b) Commercial Schools	104	1,428	26,036
(c) Technical Schools	293	3,302	44,894
(d) Theological Schools	29	170	1,986
(e) Midwives and Nursing	11	59	347
(f) Other Schools	2	8	289
Total ...	704	7,037	82,113
5. *Academic Education* :—			
(a) Universities	5	1,798	21,738
(b) Technical Colleges of University rank ...	7	1,430	11,255
(c) Pedagogical Academies	4	121	409
(d) Theological Colleges	2	36	391
(e) Special Academies	4	40	451
(f) Academy of Arts	1	27	180
(g) Conservatories of Music	4	187	1,099
Total ...	27	3,639	35,523
Grand Total ...	24,172	96,626	2,780,420

SULTAN GHIYASUDDIN IWAZ OF BENGAL*

613/1216—624/1227

ABDUL MAJED KHAN, M.A.

Professor, Islamia College, Calcutta, and Lecturer, University of Calcutta

IN an article on the "Successors of Bakhtyar Khalji," published in No. 2 of the XIth Volume of the *Indian Culture*, I had only determined the chronology of the reign of Sultan Ghiyasuddin Iwaz of Bengal and had shown that he had never been a vassal to his Delhi contemporary, Sultan Shamsuddin Iltutmish. In the present article I propose to notice a few of the known organisational measures adopted by Sultan Iwaz and also to discuss the published coins of the Sultan.

Bengal was conquered by Bakhtyar in 1204 but until 1216 no attempt was made for its consolidation. Bakhtyar was too busy with his dreams of

* Read as a paper at the Indian History Congress, 1944, Madras.

THE SANCTITY OF AGRA

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THE discovery of certain records (the pre-Mutiny Records in Agra) combined with the study of certain manuscripts (*Tarikh-i-Agra* by Lala Seelchand, *Tarikh-i-Agra* by Manak Chand, the *Babur Nama*) and monuments (the Buddhist remains in the region of Agra, the Jain and Hindu temples in the city of Agra, the monuments of the Sultans of Delhi, those of the house of Sur and of the house of Babur) has thrown new light on the cultural history of Agra. It can safely be inferred that the region of Agra has been holy and sacred from the earliest times as is attested by the Hindu scriptures. On the one hand Agra is the birth-place of Shri Vyas, the reputed compiler of the Vedas and the author of the *Mahabharata*, the *Puranas* and the *Sutras*; and on the other it is the scene of Vishnu's incarnation under the name of Pars Ram. Agra is also the centre of the Anandi Devi cult and some old temples which are specially dedicated to her still exist. Besides, the region of Agra which includes the ancient temple of Kailash in the village Swami and that of Sital Devi at Mau along the banks of the Jumna is noted for the celebration of Hindu religious fairs. The Kailash fair is held at the Kailash temple every year in the month of August; and fairs are held similarly in the neighbourhood of the Sital Devi temple where people assemble in large numbers twice a week. Agra is also noted for the remarkable celebration of the Dasehra Festival which attracts huge crowds from different parts of the country.

In the history of Hinduism Agra occupies as important a place as does Muttra or Kashi. Like Muttra and Kashi, Agra contains some of the oldest shrines and temples representing and embodying the greatness of some of the renowned Hindu gods and goddesses. Around its four corners or outposts Agra is supposed to have had four great temples from times immemorial; and some of these temples can still be seen; for instance, the temple of Balkeshwar Mahadev near the waterworks, the temple of Mankameshwar at Rawatpara, another bearing the same name at Raoli near the Collectorate, the temple of Prithwi Nath Mahadev at Shahganj and the temple of Rajeshwar Nath at Rajpura. All these temples range over the length and the breadth of Agra and each is separated from the others by a considerable distance. In spite of the long distances involved, Hindu devotees go round these temples in the month of August every year and thus perform the religious service called Prikhamma (*Parikrama*). Curiously enough, the whole range of the journey round the said temples is performed in the course of a given night which falls invariably in the Hindu month of Sawan during the rainy season.

Over and above the aforesaid shrines which have been made conspicuous by being woven into the calendar of annual religious services whose performance is incumbent on almost all Hindus, Agra possesses many more temples belonging to the various sects of the Hindus, and particularly to the Jains. A famous temple of the Svetambara Jains lies at the Roshan Mohalla and another pertaining exclusively to the Digambara sect of the Jains lies at Moti Katra. Besides these, there are temples belonging to the Arya Samaj and to the Sudras or the Kalals at Hing-ki-Mandi and Nai-ki-Mandi respectively. Buddhist shrines which existed in large numbers in the region of Agra have practically disappeared but remains of these can still be traced easily at Batesar and Itimadpur.

These facts demonstrate the sanctity of Agra in the eyes of the Hindus, but it is and has been no less sacred to the Muslims. Throughout the period of Muslim rule extending beyond seven hundred years the temples of Agra were left intact and uninjured. Not even the most notorious iconoclast—Mahmud of Ghazni, Firoz Shah, Sikandar Lodi or Aurangzeb—can be charged with the demolition of any *mandir* at Agra. There was no attempt at the persecution of the Hindus and there never was an incident like the Massacre of St. Bartholomew's Day, nor anything like the principle of *Cujus regio ejus religio* (he who rules the state governs the religion) which was practised by the Tudor monarchs in the 16th and by the German princes in the 17th century. Unlike the capital

cities of Europe in the Middle Ages, Agra, the metropolis of India, enjoyed harmony and toleration. Joint fairs of Hindus and Muslims were held throughout the 13th, 14th, 15th, 16th and 17th centuries; and prior to that there had been considerable intermixture of Hindu-Muslim cultures in Sind as well as in the Deccan. The Arab geographers and travellers—Ibn Hauqal in the 10th century and Ibn Battuta in the 14th century—were impressed by this. Ibn Battuta travelled over the whole of India and passed through the region of Agra more than once. Although he makes no definite mention of Agra—apparently because Agra had then suffered a temporary eclipse for reasons which may not be discussed here—yet he takes great interest in studying the social life and conditions in the whole of the Doab or the Gangetic valley. It appears from his *Rihla* that Hindu priests or Jogis travelling through the Doab came to the court of the emperor Muhammad bin Tughluq; and this is confirmed by the *Aitihasik Jain Kavyasangraha* (a collection of contemporary Jain poems) which tells us that Jain priests, namely, Jinaprabha Suri and Jinadeva Suri, came to Delhi and visited the court of the said emperor in A.D. 1328. It should be noted that the emperor did not always hold his court at Delhi. He was frequently moving about and the court was held accordingly in different parts of the empire at different seasons and as necessity arose. Occasionally in the course of the royal tours, as Ibn Battuta informs us, the court was held even at comparatively unimportant places and it is by no means impossible that the region of Agra sometimes became the scene of Muhammad bin Tughluq's famous durbars. Though the particular incident of Jinaprabha Suri's visit to the "Muhammad Shahi" court has been mentioned with special reference to Delhi, yet there is reason to assume that such visits were repeated at different places since Ibn Battuta reports the arrival of some Jogis at the Sultan's court as far as Daulatabad. However, under Mughal emperors Agra was recognized as the *Mustaqarrul-Khilafat* (the resting place of the Caliphate) and remained uniformly the centre of political activities from the time of Babur (1526-1530) to that of Muhammad Shah (1719-1748). The Mughal emperors with few exceptions celebrated fairs such as Shivratri, Ramnaumi, Dasehra and Dewali at their court as well as in the harem and the Hindus did not fail to make a response. They participated equally zealously in the 'Ids and the Muharram. The joint Hindu-Muslim gatherings which have been recently revived in the city of Agra on the occasion of 'Ids. The participation of the Hindus in the Muslim festivities not only at the 'Id-ul-Fitr but also at the 'Id-ul-Azha is reminiscent of the spirit of reconciliation which was at work through centuries of Muslim rule in this country. Furthermore, the Muharram is celebrated at Agra with *éclat* and enthusiasm by the Muslims with the goodwill and even the co-operation of the Hindus. It is interesting to note that Agra has become as much famous for its unique Muharrum celebrations as for those of the Dasehra.

The Mughal emperors also made Agra the chief city of Islam and styled it the *Mustaqarr-ul-Khilafat* (the seat of the Caliphate). In other words, Agra became as sacred as Baghdad was in the medieval world of Islam. Although the Mughal empire is no more, yet Agra has not lost its old sanctity in the eyes of the Muslims. It is still sacred to the Muslims of both schools of thought, namely, to the Sunnis as well as to the Shias. To the Sunnis it is sacred because it is the sanctuary of many saints of the Sufi order; above all it contains the dargah of Shaikh Salim Chishti, and that of Shah Abul Ula, a famous saint and scholar of the Sunni sect in the 17th century. To the Shias Agra is sacred because it contains the holy remains of the greatest of the Shia saints and scholars—Qazi Nur-Ullah Shustri, commonly known as Qazi Sahib. The Shias rally to his tomb from all parts of the country and muster strong every year in the month of March when Majlises are held in his honour. So sacred is the soil of Agra in the eyes of the Shia Muslims that their Mujtahids (Doctors of Divinity) have unanimously declared it as sacred as Kerbala. Consequently Agra has become known in the Shia world as Kerbala-i-Hind (the Kerbala of India). Colonies of Shia Muslims have sprung up in Agra,

working underground, which has been suspended temporarily on account of the present war, worsen the situation still further.

V

In view of the physical strain involved and of the dangerous nature of the work, one would expect that the miners would demand and succeed in obtaining higher wages. What has stood in the way so far is the casual character of the labour force. Passing to and fro between the mines and the villages and regarding their wages as supplementing their earnings as agriculturists or as landless agricultural labourers, the people concerned do not feel called upon to make any very strenuous efforts to increase them. This would have been a life and death matter with them if they had been compelled to rely exclusively on their wages for their living. As contrasted with the jute mill workers nearly four lakhs of whom are concentrated within a small area, the lakh and a half coal miners who are employed in the Raniganj and Jharia fields are scattered over a wide territory which makes united action difficult for them. There is also the fact that while a majority of the workers come from the *Santalis*, the rest are drawn from lower caste Hindus and some from the poorer sections of the Muslim population. This too does not encourage concerted action especially as the aboriginals prefer to keep very much to themselves.

All these facts explain the unsatisfactory progress made by the trade union movement among the coal miners, a fact clearly proved by the small number who have enrolled themselves in the only two recognised unions of miners, *viz.*, the Indian Colliery Labour Union and the Indian Miners' Association. According to the *Report of the Chief Inspector of Mines* for the year ended 31st December, 1941, these organisations had a total membership of less than 17,000 though the Trade Union dues were almost nominal, varying as they did from three pies to four annas per month.

VI

Poor as are the earnings of the coal miner, we shall now try to ascertain how he spends it. The first charge on his wages is the bribe he must pay and the second the interest on his debts. The money-lender, when he is the contractor or the *sardar*, deducts his interest and then pays him his wages. The stalwart Pathan money-lender, a bully by profession, is always present when wages are paid and invariably manages to extract his pound of flesh. In most cases, the miner is unable to pay any appreciable amount towards the principal and so he continues to work to enrich his exploiters. According to the estimate of the Royal Commission on Industrial Labour not less than two-thirds are in debt.

With what remains of his wages, the miner, often with his wife and even the older children, pays a visit to the liquor shop where, according to an authority who has made a special study of this problem, about half the monthly earnings is spent on alcoholic beverages. For further details, the reader is referred to the contribution entitled "India's Working Classes and Their Problems" which appeared in the *Asiatic Review*, January, 1924.

That such a large proportion of the wages was, and is still, spent on liquor is clearly proved by the annual Excise Reports of the Bihar Government. To take two years only within recent times, we find that in 1929, the 55,000 persons engaged in mining in the Jharia coal fields situated in this province spent Rs. 7 lakhs on drink and drugs. Six years later, that is to say in 1935, 50,000 such workers earning roughly half the wages paid in 1929, spent Rs. 12 lakhs on country liquor alone. The rise in the expenditure under this one item is explained by the fact that, owing to a change in the excise policy of the Bihar Administration, the price dropped from about eight to about two annas a bottle—abundant justification for prohibition introduced by the Congress Government when it came into power in 1937.

VII

Before condemning the illiterate miner for his intemperance, let us remember how dull and wretched his life is, how few the amenities he enjoys and how hard he has to work to earn his poor wages. The habit of drinking to excess in many cases enables the miner to set at defiance, at least temporarily, those restraints which, when he is in his village home, prevent him from indulging in sexual immorality. The liquor shop often leads him to the den of vice. Many miners, their wives and their children are sufferers from the after-effects of venereal diseases, a fact well-known to those who, like the present writer, have seen the same class of people about 40 years ago and noticed the signs of physical degeneration so prominent among them today.

What remains after paying the bribes and the interest and the purchase of drink and occasionally of drugs is spent on clothes, light, fuel and food. The present writer has intentionally refrained from referring to such extraordinary items of expenditure as those incurred for ceremonies like marriages, funerals, etc. One can well imagine that they mean fresh visits to the money-lender with an ever-increasing recurring liability in the shape of interest and, probably, further lowering in the standard of living.

So far as clothes are concerned, the present writer who has been visiting the coalfield areas of Bengal and Bihar regularly for half a century and more is in a position to vouch for the correctness of the view that coal miners are unable to renew their clothings at regular intervals and that most of them find it almost impossible to purchase the minimum amount necessary to hide their nakedness.

As regards the food consumed by these people, we are told by Dr. Vera Anstey on page 306 of her *Economic Development in India* that "The usual diet of the miners (boiled rice and pulses, and scanty vegetables) is entirely unsuited to those engaged in hard, muscular labour." She underlines the above statement by adding that "Milk, fish, meat, *ghee*, and nitrogeneous edibles in general are said to be almost entirely lacking."

In this connection attention may also be drawn to what is said by Mr. B. Shiva Rao, a member of the Servants of India Society, on page 145-46 of his *Industrial Worker in India*: "I can recall the look of astonishment on the faces of the members of the International Textile Delegation which visited Madras in 1926 when a weaver from one of the mills asked in the course of discussion: 'Do you regard working on two looms in Lancashire as too strenuous an occupation?' The answer was significant: 'What do you eat?' said one of the delegates; and after we had gone into the question of food, he added: 'You cannot expect much stamina on a diet of rice and lentils."

The unbalanced and occasionally the inadequate diet of our miners together with their ill-health accounts for ther inefficiency, a fact amply demonstrated by what follows. According to the official reports for 1923, the annual average output of coal of the Indian miner working in inclines not more than 200 feet deep and in open quarries, as for instance in the Bokaro railway quarries, was 118.8 as against 196 tons for the British miner. After the introduction of coal cutting machines and the electrification of mines, the Indian miner's average annual output increased to 192 tons in 1937 as against the British miner's average output of 298 tons. The difference between the two is that the British miner works in mines much deeper than those in which his Indian compatriot works.

VIII

There are two types of housing in the coalfields. In some places those regarded as permanent labourers are provided with small plots of land adjacent

to the mines on which they raise their huts out of materials supplied free by the concerns employing them. This ensures the presence of a small labour force. As the amount of land available for this purpose is limited mainly on account of subsidences resulting from underground work, there is nearly always shortage of sites possessing solid foundations. Accommodation of this type therefore is not available for any except small numbers of landless men who have to depend exclusively on their earnings as miners.

The majority of the workers who generally take to mining when they are in need of money or when they have nothing to do in their homes, constitute a floating population for whom, in their own interests, the coal concerns have to provide housing.

Rent-free accommodation for all workers living in the mining areas excepting the very small number having their own huts is usually provided by their employers. These consists of single-room tenements known as *dhowras*, generally ten feet square. Everything, cooking and sleeping, is done in these quarters but in the dry season the former is done on the verandahs or in the open.

Although the *dhowras* are ordinarily made of brick and cement concrete, they are often dark and badly ventilated on account of the absence of windows. The latrine accommodation and the bathing and washing facilities are frequently insufficient. The present writer who had visited some prosperous coal mines controlled by Europeans has been informed that many of the roofs of these tenements leak so badly in the rains that it is difficult to find a dry spot during a heavy downpour.

From what appears on page 6 of the report submitted to Government in August, 1926, by the Chairman, Jharia Mines Board of Health, it is clear that in 1923, 7 per cent. of the quarters were in his language "in a ruinous condition" and therefore unfit for habitation though, as a matter of fact, these were under use for that purpose. Where it had been laid down that the minimum size of each room should be 10 feet by 10 feet by 9 feet high, in other words were to be 900 cubic feet, no less than 47·4 per cent were smaller. The following statement shows the number and percentages of these rooms:—

Between 900 and 700 cubic feet	...	7,214	...	15·2%
Between 700 and 600 cubic feet	...	5,466	...	11·6%
Between 600 and 500 cubic feet	...	5,424	...	11·5%
Between 500 and 400 cubic feet	...	2,843	...	6·0%
Under 400 cubic feet	...	1,450	...	3·1%
		22,397	...	47·4%

When we remember that each room is supposed to accommodate a miner, his wife and three children with at least one dependant thrown in, all of whom use it for every purpose except probably washing and occasionally cooking, one wonders whether those responsible for providing this type of accommodation had any thoughts to spare about the welfare of their workers.

On page 267 of his *Development of Capitalistic Enterprise in India*, Dr. D. H. Buchanan has given a statement showing the dividends of eight European controlled coal mines for the quinquennium 1916-20 and 1921-29. Taking the years 1921-23, we find that the dividend paid by the first of them ranged from 145 to 160 per cent, the second from 65 to 86 per cent, the third from 60 to 85 per cent, the fourth from 57$\frac{1}{7}$ to 71$\frac{3}{7}$ per cent, the fifth from 57$\frac{1}{2}$ to 65 per cent, the sixth a uniform 50 per cent, the seventh from 17$\frac{1}{2}$ to 40 per cent and the eighth from 17$\frac{1}{2}$ to 25 per cent.

These admittedly earned higher profits than others but there is nothing to show that the rest of the European-managed coal mines had undergone such losses from the time they had taken in hand the erection of quarters for their workers as to justify the kind of accommodation provided for them.

As the putting up of these *dhowras* was one of the first things undertaken, for mining could hardly commence without providing some kind of accommodation for labour, a conclusion one is entitled to draw is that, from the very beginning, those who were controlling the operations had made up their minds to avoid any except unavoidable expenditure from which they excluded the additional expense involved in providing healthier houses.

IX

As regards the other amenities provided for the miners, it is a well-known fact that the water supply is not always pure being often taken from surface tanks, badly protected wells and streams. The number of latrines in the housing areas is not always adequate, compelling the people to use the adjacent localities with consequences too well-known to need any description. Such vegetables as are consumed are kept for sale in the open often near road gutters and get contaminated by germs of all kinds of diseases to which the miners fall easy victims.

Malaria, cholera and dysentery take their toll. Of late, tuberculosis has made its appearance. This is because the ventilation system in many mines is not satisfactory, the result being acute differences of temperature underground. This leads to lung troubles and those attacked, with their low resistive powers, succumb easily. Hookworm is common specially among those working in underground mines. While it is true enough that the Mines Act makes the employment of scavengers obligatory in them, those who have visited these mines are aware how perfunctorily their work is done except in those rare cases where there are arrangements for the prompt removal of night soil. This not only fouls the atmosphere but impregnates the soil with hookworms which enter the system through the soles of the feet.

All this is regrettable in view of the fact that the Bihar and Orissa Government passed the Bihar and Orissa Mining Settlement Act (IV) of 1920 dealing with housing and sanitation. This makes it possible, in the language of G. M. Broughton (*Labour in Indian Industries*, p. 66, 166), "to compel owners of mines within the mining settlement area to provide house accommodation, water supply, sanitary arrangements and medical attendance."

Pressure has been put on the mining concerns with the result that only the barest minimum requirements under law have been met and that in a most grudging spirit.

We have already seen how true the above criticism is so far as the first three items are concerned and shall now consider the arrangements made for the treatment of miners when they are sick. Mr. E. A. Paterson, President of the European Mining Association, in his address delivered on the 24th March, 1944, at the annual general meeting of the members representing, in his language, "over 70 per cent of the commercial coal production of India" referred to the "free dispensaries, clinics and hospitals established for many years in every large colliery of repute."

The nature and extent of the medical aid provided in these institutions has been assessed in the following terms by Mr. Kanji Dwarkadas in an article entitled "Coal Crisis in India" which appeared in the Fourth Annual number of *Social Welfare*, Bombay, edited by Mr. K. N. Munshi, on the 30th November, 1944. After stating that the workers suffer mostly from malaria, lung diseases, and venereal diseases, he goes on to observe that "The medical aid provided . . . means ordinarily the administration of stock mixtures. Very little personal interest is taken in the health of the individual worker. Venereal disease and tuberculosis cannot satisfactorily be treated through stock mixtures."

If this is true of reputable collieries, as is the contention of the President of the European Association, one can easily infer the state of affairs in those mines where these far from satisfactory facilities are not available.

To those who have watched the gradual physical and moral deterioration of the agriculturists who have betaken themselves to mining and compared them with their sturdy and independent spirited fathers, the opening of our coalfields must, at least now and then, appear not a blessing but a curse so far as these poor people are concerned.

After taking into account the fact that no serious attempts had been made by even prosperous coal concerns at a time when they were paying dividends ranging from 12 to 65 per cent to adopt improved methods, to prevent avoidable waste and the occurrence of accidents, to pay adequate wages, and to provide healthy housing and minimum amenities for the miners, Indians can hardly be expected to accept the view put forward in paragraph 289 of the Report of the *Indian Fiscal Commission* that "Though the foreign capitalist (and by implication the foreign entrepreneur) may get his profit, the main advantage from the employment of foreign capital remains with the country in which it is employed."

X

Dr. Vera Anstey, Lecturer in Commerce, London School of Economics, who spent seven years in India and who by no means can be regarded as a champion of the Indian point of view in regard to the inconsiderable services received by this country from British commerce and industry, explained the inefficiency of our coal miners in the following way on page 241 of her well-known work *The Economic Development in India*: "Little can be expected from workers so miserably housed and cared for as Indian miners, but here the initiative must come from the colliery owners who, in the long run, would undoubtedly find it profitable to increase the amenities of life of the miners."

And when Dr. Anstey talks of colliery owners, what the Indian feels is that the leadership in the matter of introducing these amenities must be taken by the bigger, the stronger and the more prosperous of the coal concerns which, admittedly, are under European management and control, in just the same way as they have shown Indians the way to develop the coal mining industry of this country. This expectation is only natural in view of their larger resources, greater technical knowledge and better organisation.

It is not even remotely suggested that Indian concerns are, from this point of view, in any way superior to the European coal companies. For one thing, they operate second class collieries, the output of which fetches a lower price and yields smaller profits. What is felt is that if European concerns had carried out the suggestions made about two decades ago by the Coal Committee, they would not only have created a permanent labour force but would have indirectly compelled the weaker and poorer Indian companies to follow in their footsteps, however haltingly, and thus have indirectly improved the standard of life of our coal miners. Their failure in giving the type of leadership for which they are so well fitted has necessarily detracted from their claim that one of the things they have always kept in view while developing our coal mines has been the welfare of their workers.

On the other hand, what Indians maintain is that the impelling motive behind the efforts of non-Indians to develop our coal mines has been and is the desire to earn high or fairly high profits. This has led to wasteful methods of working, entailing gradual loss of one of the most important and irreplaceable of our mineral assets. Where force of circumstances has compelled them to accept Indian shareholders, they have kept the concerns under their absolute control. Lastly, in order to ensure the earning of profits, they have not ordinarily given living wages to their workers or provided them with the amenities to which in fairness they are entitled.

In his Presidential address at the Indian Industrial Conference held at Madras in 1907, Rao Bahadur Mudholkar pointed out that while the major part

of the profits of the exploitation of the mineral assets of India was going to aliens, the only advantage enjoyed by the people of the country consisted in the wages paid for their extraction. He stressed the fact that it was not racial hostility that was at the back of the objection taken by him to the existing state of affairs. He held that the British Administration as trustee of Indian interests had clearly failed in performing its duty because the conservation of the natural resources of the country is the first duty of any system of Government entering such a claim.

Two years later, the Hon'ble Mr. V. G. Kale, in the paper submitted by him to the Indian Industrial Conference held at Lahore, observed, "Of what earthly use is it to the Indians . . . if millions of pounds' worth of minerals are annually extracted out of the soil and carried away without giving them any moral or material gain? We cannot certainly be expected to congratulate ourselves on the growth and prosperity of industries in which our only gain is wages of labour of the lowest kind," an opinion with which every Indian who has studied the development of the coal mining industry under European leadership must agree.

THE PROBLEMS OF FISH, FISHING AND FISHERMEN IN BENGAL

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A study of the Ichthyology of Bengal will make one view with alarm the staggering decrease of all varieties of fishes in course of a few years. Naturally one looks around for its cause. To satisfy the curious and inquiring mind some rest has been found by the starvation-deaths in the fishermen community. That is indeed a small portion of the complicated problems of Bengal's major food question when the staple food is rice, fish and milk. Fishermen have always been a recognised link in the social machinery. They seldom had weary days and were never destitutes. They formed a merry community with sturdy bodies and accustomed to all-weather outing. They may be said to be men more of the water than of the land.

Fish is an important item of food of Bengal next to rice. During the last few years it has been observed that the supply of fish was decreasing and the rate of such decrease is almost phenomenal. Along with rice shortage and abnormal rise in the price of all essential articles of food, fish shortage is also largely contributing towards enhancing famine conditions in Bengal.

But what is the cause of this shortage? The reply in a word is that there is no fish culture in Bengal. Though there are special castes of people who are professional fishermen, they depend entirely on Nature for the supply of fish. Large tanks for the preservation and growth of different kinds of fish are excavated and maintained by rich men, but these tanks are in many instances reserved for the purpose of enjoying the luxury of angling by their owners. There is practically no scientific method of fish rearing in these tanks and there is no trade purpose in their maintenance. The fishermen form a very poor and landless class and they catch fish in rivers, canals, *bils* and other water-logged places and supply the community with their catches. They usually build their houses very close to such places and are a very hardy set of people who brave the weathers, but are ignorant. They use ancient implements for

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catching fish. They seldom exercise their brains about the prospect of their catches, and in case of failure they attribute it simply to bad luck. Most of the educated people on the other hand do not even care to know whence and how one of the most important items of their food is procured daily. They feel almost sure of a permanent and even supply and cannot imagine that conditions of weather, for instance, have sufficient bearing on the regular supply of fish as on the production of crops. But there has been a sudden change and it is no longer possible to keep our eyes closed.

Bengal fishermen are Jalias. They are the Rajbanshis or the Parois and the Malos—both Hindus. The Nikaris are mostly Muslims. The Nikaris are not regular fish catchers, but are mostly distributors of fish to near or distant places. In fact they are the middlemen. They were most hard hit by last year's famine. They are landless and had to purchase all the necessities of life. They had to starve as sale proceeds of fish failed to keep pace with the rise in the price of other food-stuffs, particularly rice. Their number has considerably diminished, and a large number of them had to leave their homes in search of morsels of food at city free-kitchens, many never to return to their old homes and profession.

In Bengal, inspite of the importance of fish as a diet, fishery is looked down upon by the *Bhadralog* class. Consequently, the decrease in the number of professional fishermen is bound to tell upon the regular supply of fish. Over and above that, the destruction of a number of boats in the fishing areas and the impossibility of replacing them with new boats due to the persistence of all round famine conditions has considerably aggravated the situation and the prospect now is almost hopeless.

The enormous supply of fish in lower Bengal was due to the network of rivers, canals and vast tracts of water-logged areas known as *bils*. These are usually fresh water fish and the Bengalis cook them within a short time after the catch. The majority of Bengalis abhor dried fish, and not being sea-board people, and, particularly as the sea coast is to a considerable depth covered by impenetrable forest, there is practically no demand by or supply to them of sea fish, except in the coastal districts of Chittagong and Midnapore. But the sea is the most prolific and important source of fish supply. Many sea and estuarine fish have the peculiar characteristic of running up-stream, *i.e.*, against current, at the approach of the spawning season. In the rainy season when the rivers are in spate and the tides are mostly restricted sea fishes like *Hilsa* (*Hilsa Illihsa*), *Vetki* (*Lates Calcarifer*) enter the river courses in numerous shoals. In any year, when the rainfall is short and the rivers are not so full Hilsa catch is found to be considerably diminished. Other fish—permanent fresh water fish including prawn—rush up small streams and canals joining the *bils* with the rivers, and there they get confined as soon as the outlets dry up at the close of the monsoon. These *bils* then become prisons for a large number of fish and are looked upon as great reservoirs.

Unfortunately, many of the *bils* are no longer permanent reservoirs and they dry up in the winter. Other such reservoirs are in the process of becoming dry in the near future. The cause is not far to seek. The Ganges and the Brahmaputra, the two main arteries of Bengal, may be regarded as the largest silt carrying rivers in Eastern India. What happens is this. Not all the silt these rivers carry reach the sea. A portion of it is deposited in the beds of the rivers and the level of the beds rises. River water, highly charged with silt, runs into the low-lying *bils* or *bil* areas—and raise their level too. Washed down soil from the surrounding tracts also helps to raise *bil* beds. The *bils* then die, as they are dying now, and cease to be fish reservoirs. This process has already made a number of *bils* dry lands and obliterated the very traces of a large number of canals. High spate in the rains in any year always leads to a considerable rise in their beds. The successive high spate in the years 1934, 1936 and 1938 almost finished the *bil* areas, and very few now retain water throughout the whole year. This has brought about scarcity not only in the supply

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of carp and current water fish, but also such fish as *Kai* (*Anabus Testudineus*), *Magur* (*Clarius Batrachus*), *Singi* (*Saccobranchas Rossilis*), etc., which can live even in mud. The reason is that in the dry season the *bils* are not merely without water but even without mud and are of hard soil which looks like scorched earth.

To sum up: the causes of the shortage of fish supply and some suggestions relating thereto, are mentioned below:

1. Gradual rise of river beds and the drying up of *bils* and canals, particularly after the flood of 1938, are responsible for shortage. Since then fish supply has been tellingly decreasing.

2. Rainfall is said to be decreasing in Bengal. This may or may not be scientifically correct. But if there be truth in it, the reason may, perhaps, be found in the gradual deforestation of large tracts of country both in Bengal and Assam, due to the advance of agriculture. This is a very important problem, which should be carefully investigated into by Zoologists, Ichthyologists, Meteorologists, Agriculturists and others. The resulting economic advantage of such an investigation needs scarcely be mentioned.

3. Indiscriminate catching of fish specially in the spawning season should be prevented. In case of such prevention there must be some arrangement for supplying the people with an alternative food, to counteract possible malnutrition.

4. Famine conditions of 1943 decreased the number of fishermen and other conditions made their profession unprofitable.

5. The destruction of a number of fishing boats rendered fish industry more difficult and unprofitable.

6. The fishermen had to sell their fishing implements and nets, and even the few boats left, to procure rice at abnormally high prices. Their normal condition may not be expected to be brought back soon. But planned efforts should be made.

7. A large number of fishermen had to leave their homes in search of food and employment, and many of them did not return. Those that are left alive should be given every help and that immediately.

No doubt all the causes cannot be removed at once. But arrangements should be made to preserve the fish reservoirs or *bil* areas, tanks and other suitable water areas, so that sufficiently large numbers of schools of fish can freely enter and multiply in them. The *bil* areas should be deepened, and proper outlets to the rivers should be provided. Water should remain in the *bils*, etc., throughout the year, and current should flow in the connecting channels.

The fishing industry should be made attractive, and educated men should come forward, with scientific methods of fish rearing and fish catching, to teach the fishermen, thus making the industry more interesting and profitable.

Fishermen should be encouraged in every possible way. They should not only be helped with money, but there should be, in the beginning, a free supply of fishing implements, including nets and even boats.

For proper and rapid marketing, they should be accommodated with motor launches, or some cheap and swift means of transport.

Inspite of all our efforts, the *bil* areas, canals and rivers cannot ultimately remain as they are. The Ganges will not give up carrying silt. The suggestion of Dr. Meghnad Saha for constructing a barrage across the Padma or the Ganges should be taken into serious consideration in all future planning for the regeneration of this country.

The barrage scheme may prove to be a comprehensive solution of almost all the miserable conditions of the land. It will not only control silt, but also provide proper water supply for the crops in general, making both inundations and water scarcity practically impossible. People will not have to look up to heaven for their food, and submit to the whims and caprices of the weather. Moreover there will be cheap motive power for the supply of electricity throughout the country, facilitating the growth of industry. No future planning of the

country can be complete unless it examines this barrage scheme from every angle of vision.

For the maintenance of the proper supply of this staple food throughout the year the above-mentioned facts need be seriously taken into consideration to protect the Bengali people and the fishermen community. Arrangements should be made within the *bil* area at the lowest level for a considerable expanse of protected waterage maintaining its depth by timely dragging and all the outlets to the river must be provided with sluice gates to control water within in a way beneficial both to agriculture and fish-rearing. The tanks, and dead rivers should be kept clear of water-shrubs and aquatic plants detrimental to the growth of fish.

SCIENCE NOTES

Microbiology To-day and in Future

At a weekly meeting of the Rotary Club on the 6th February, 1945, Dr. H. K. Baruah, Ph.D. (Cantab.), of the Rose Research Institute, gave an interesting talk on "Microbiology To-day and in Future." The subject dealt with the rôle micro-organisms play in nature and the possible utilisation of micro-organisms in industrial processes or in processes in which their activities may become of industrial significance. Microbes have, in particular, functions either destructive, being parasitic on foodstuff, plants and animals, or constructive, being active agencies in bringing about desired changes that can be utilised in industry. Foodstuff can be stored only for a limited period on account of deterioration caused by micro-organisms. The loss due to such attacks varies with the type of foodstuff, the pethogen and the local conditions. There are three conditions essential for rotting by micro-organisms : (1) the presence of infecting units, *i.e.*, spores, mycelia, etc., (2) the substance must form a suitable substratum for the growth of the micro-organisms, (3) the external conditions must be favourable for the growth of the micro-organisms and consequently the methods to prevent spoilage should be (*i*) to disinfect the storage chamber so as to prevent organisms from reaching the materials, (*ii*) to render or maintain the material resistant to attack by the application of fungicides or by careful handling of the materials, (*iii*) to maintain conditions which retard growth of the micro-organisms by the use of cold storage, gas storage and by control of humidity of the storage chamber. The colossal loss of foodstuff at Government Stores could have been averted if the Government had taken to the use of methods of control of wastage before storage on such a huge scale was attempted. The situation is likely to go from bad to worse in the summer months which are usually favourable for the development of the micro-organisms, unless and until science is brought to its aid. The other rôle—the constructive, *i.e.*, the possible utilisation of micro-organisms in industrial processes or in processes in which their activities may become of industrial significance—is one with immense possibilities in Indian Industry. Microbiology includes in its scope (*i*) the biological and biochemical characteristics of certain types of organisms causing transformation of organic material into certain desired products such as industrial alcohols, organic acids, etc., (*ii*) certain aspects of food-manufacturing processes, (*iii*) certain aspects of preservation of food, (*iv*) micro-biological processes concerned with the extraction of fibres. The industrially important microbes must invariably have two outstanding qualities : (1) the ability to grow rapidly in suitable organic substrates, (2) the ability to cause desired changes under simple environmental conditions. Certain biological products such as food-yeast, yeast products can be used to supplement the normal diet so very deficient in nutrients and can contribute towards the nation's health and vigour. It is possible to extract fibres like jute, coconut, hemp, ramie in a much quicker time by retting artificially by Hiparol (fungal enzymes) and bacteria without impairing the quality and tensile strength of the fibres. Penicillin is a striking example of microbial antagonism and it is possible that there are fungi more acclimatized here than *P. notatum* capable of producing anti-bacterial substances of the nature of Penicillin. There is a vast scope for the use of fungi and bacteria in dye, alkaloid, fermentation, paper-making industries and in Public Health Microbiology. Agricultural Mycology and Bacteriology cannot be ignored since agriculture and industry cannot be separated into water-tight compartments.

There should be a closer co-operation between the body of expert scientists studying these problems, food-growers, industrialists and the Government. The establishment of a central clearing house for the pooling and distribution of results will be a move in the right direction. There should be more facilities for training in Microbiology in the University, since students studying Mycology have little or no knowledge of the fundamental researches in this branch of applied science and new advances can be made by the co-operation of both chemists and biologists and by the coming into existence of a new type of expert who has a hold in each camp.

THE YUGA-PURĀṆA LEGEND OF ŚĀLIŚŪKA AS A SOURCE FOR A COMEDY OF ERRORS IN INDIAN HISTORICAL RESEARCH

"The accident of the presence of a man who was designed by nature to fill the chair of an abbot, put back events not by centuries but by millenniums."

Such is the bold pronouncement of the late lamented Dr. K. P. Jayaswal on the issue of the political effect of Aśoka's change of foreign policy and new career of *Dhammavijaya*. This is based, if not mainly, at least partly, on the doubtful evidence of a legend of Udadhī (Udāyin) and Śāliśūka from the *Yuga-purāṇa* section of the Garga or Gārgī Saṃhitā.

As to this legend, the readers of the *Calcutta Review* (1943, Feb., April) are well aware of the controversy which took place over it between Professor Nilkanta Sastri and Dr. D. C. Sircar.

The following nine *ślokas* were cited by Kern from a single manuscript of the *Garga-saṃhitā* in the introduction to his edition of the Bṛihat Saṃhitā (Bibliotheca Indica series, p. 33) :

Tataḥ Kaliyuge rājā Śiśunāgākhyājā balī |
Udadhīr n(ā)ma dharmātmā pṛithivyāṃ prathito guṇaiḥ || 1
Gaṅgātīre sa rājarshir dakshiṇe samānānācharo (?) |
sthāpayen nagaraṃ ramyaṃ pushpārāmajanākulam || 2
Te'tha Pushpapure ramye nagare Pāṭalīsute |
pañcha-varsha-sahasrāṇi sthāsyante hi na saṃśayaḥ || 3
Varshāṇāṃ cha śatapañcham pañchasaṃvatsarāṃs tathā |
māsapañcham ahorātram muhūrtān pamcha eva cha || 4
Tasmin Pushpapure ramyajanaśajāśatākale |
Ṛitukshā karmasūtaḥ Śāliśuko bhavishyati || 5
Sa rājā karmasūto dushṭātmā priyavigrahaḥ |
svarāshṭra mardate ghoraṃ dharmavādī adhārmikaḥ ||6
Sa jyeshṭhabhrātaraṃ sādhuṃ ketiti[1] pratbitaṃ guṇaiḥ |
sthāpayishyati mohātmā vijayaṃ nāma dhārmikam || 7
Tataḥ Sāketam ākramya Pañchālaṃ Mathuraṃs tathā |
Yavanāḥ dushṭavikrāntā prāpshyanti Kusumadhvajam || 8
Tataḥ Pushpapure prāpte kardame prathite hite |
ākulā vishayāḥ sarve bhavishyanti na saṃśayaḥ || 9

Diwan Bahadur K. N. Dhruva's feat of ingenuity performed in amending the above *ślokas* may be worthy of the tradition of the Patna journal[1], but it is simply ridiculous from the scholarly point of view.

There is nothing indeed to change in the first four *ślokas* but *Udadhī* into *Udāyī* and *samānānācharo* into *samānāchāro*[2] (omitting one syllable *nā* in the middle). In the first line of the fifth *śloka*, the only correction needed is that of *ramyajanaśajāśatākale* to *ramye janaśataśākule* with the light from the 1st line of the third *śloka*; in the second line the word *ṛtukshā* should be amended and completed as *ṛbhukshā tu*. All that is needed to do in the next *śloka* is to supply the expletive *hi* after *sa* (1st line) and to read *svarāshṭra* as *svarāshṭra(m)*. In *śloka* 7, *ketiti* may be easily amended as *ketīti* (=*kṛtīti*), and Vijaya must be read as a personal name even according to Kern. In *śloka* I, the word *prathite* should be read as *prothite*, and *hite* either as *hi te* or *hṛite*. Thus one can easily render the *ślokas* intelligible to any Sanskritist, the 2nd, 5th, 6th, 7th and 9th of them reading as :

Gaṅgātīre sa rājarshir dakshiṇe samānāchāro |
sthāpayen nagaraṃ ramyaṃ pushpārāmajanākulaṃ || 2
Tasmin Pushpapure ramye janaśataśatākule |
Ṛibhukshā [tu] karmasūtaḥ Śāliśūko bhavishyati || 5
Sa [hi] rājā karmasūto dushṭātmā priyavigrahaḥ |
svarāshtra[m] mardate ghoraṃ dharmāvādī adhārmikaḥ || 6
Sa jyeshṭhabhrātaraṃ sādhuṃ 'ketī 'ti prathitaṃ guṇaiḥ |
sthāpayishyati mohātmā Vijayaṃ nāma dhārmikam || 7
Tataḥ Pushpapure prāpte kardame prothite hṛite |
ākulā vishayāḥ sarve bhavishyanti na saṃśayaḥ || 9

Now, the nine *ślokas* may be rendered thus : "Thereafter (there will be) in the Kali Age a powerful king called Udadhin (Udāyin), born in the line of Śiśunāga,—a virtuous soul noted in the earth for his qualities. On the south bank of the Ganges that king of uniform piety will found a beautiful city (which is) bedecked with flower-gardens and teeming with population. They (the Śaiśunāgas) will then remain in power for certainty without doubt in that lovely city of Pushpapura (Pāṭaliputra) for five thousand five hundred five years, five months, five days and five moments. In that delightful city teeming with hundreds and hundreds of citizens Ṛibhukshā (*i. e.*, Indra) will be reborn as Śāliśūka, springing from his *karma*. He will (indeed) be the king as a result of his past deed,—a wicked soul in an attractive bodily form. (He will) terribly oppress his own territory,—a vicious man, though outwardly swearing by the name of piety. He the deluded self, will establish (in the throne) his good and virtuous elder brother called

[1] Kern doubtfully corrects it to *hatvā vi*.

[1] J. B. O. R. S., 1730, p. 18 ff.

[2] Same as Pali *samāchāro* in *kiṃ-sīlo kiṃ-samāchāro*.

Vijaya (who is) noted as *ketī* (*kṛtī*, the illustrious one) for his qualities. Thereafter invading Sāketa, likewise Pañchāla (and) Mathurā, the valorous Yavanas (Bactrian Greeks) with evil design will reach (at last the city of) Kusumadhvaja (Kusumapura). Thereafter Pushpapura being buried in mud (and) robbed, all the territories will be in commotion, no doubt."

Nilkanta Sastri's objection stands—that in the above prophecy there is nothing concerning Aśoka, the propounder of the ideal of Dharmavijaya, it being all about Śāliśūka. It is in the *Vāyu Purāṇa* list that we have mention of Śāliśūka among the successors of Aśoka as the son of Samprati and the grandson of Daśaratha, who was in his turn succeeded by his son Devavarman. All that the *ślokas* from the *Gargasaṃhitā* want to say about Śāliśūka is that he had to abdicate the throne in favour of his virtuous elder brother Vijaya in consequence of the terrible oppression caused to his subjects.

This tradition refers indeed to the inroads of the powerful Yavana invaders into Sāketa, Pañchāla and Mathurā, and ultimately into the city of Pāṭaliputra during the reign of Śāliśūka's successor. This has in a sense its conformation from the Junāgarh inscription of Rudradāman I (A. D. 150) where it is stated that one Yavana king Tushāstha caused the embankment of the Sudarśana Lake in Surāshṭra to be repaired after (not necessarily immediately after) the reign of Aśoka—*Aśokasya Mauryasya(ṃ)te*. It may be noted that Kern, wrongly taking the expression *ketiti* to be a mistake for *hatvā vi*, construed the *ślokas* 6, 7 to mean that Śāliśūka, killing his pious elder brother, would establish as governor his younger brother Vijaya.

The strong words of Jayaswal make neither for sound judgment nor for good advocacy. Here one may only wish that he had not violently distorted the Sanskrit text so as to make it a source for a comedy of errors between *Vijaya* the man and *vijaya* the conquest.

BENIMADHAB BARUA.

Miscellany

BENOY KUMAR SARKAR

THE PATHOLOGIES OF FEMINISM

It cannot be ignored that feminism and totalitarian sex-equality comprising sex-freedom can be the source of individual and inter-individual maladies. The emancipation of women is certainly a remedy against certain socio-economic maladjustments and injustices. But the remedy itself is capable of engendering maladjustments and injustices of new forms. This is an aspect of the theory of social progress to which attention ought to be drawn.

For the present the sociology of feminism has to get orientated to the evils that may eventually be called up by it. Eur-America is quite alive to these evils. India cannot afford to practise ostrich-like blindness.

The social implications of masculinization, although confined in India today mainly to the ideological plane, are attended with what may be called pathological features. Broken homes, on the one hand, and deserted women, on the other, belong to the new social configuration. Neither of these phenomena is to be taken as necessarily associated with "family-disintegration," which becomes a normal feature when the family pattern is used to both the husband and the wife employed as "gainful workers" in diverse out-of-the-home fields. Suicides of girls and the trials of sex-crimes in courts, in so far as they belong to the intellectual classes, although not very numerous, are symptoms of the new social metabolism that has been in operation in India. The problem of unmarried mothers belongs to this new pattern as a matter of course. The phenomena of juvenile delinquency and general criminality are intimately associated with such sexual pathologies of various types. All this has to be sociologically appraised as the "cost of civilization" or "price of progress."

A very important aspect of feminism is to be found in the sphere of intimate relations between young men and women previous to marriage. The problems were virtually unknown in India in the nineteenth century, nay, even half a generation or a decade ago. But the social pattern is getting "enriched" by these problems which, however, although not yet extensive, should properly be described as somewhat pathological.

A WOMAN'S INTERPRETATION OF FEMALE NEEDS

In her book of essays, *Nari* (Woman, 1940), Miss Santisudha Ghosh complains, for instance, that the modernized men have not yet learnt to respect womanhood. The old ideas about the inferiority of the female sex are ruling their mentality. Even the feministic stories and novels written by so-called progressive authors indicate that the male *psyche* is still incapable of doing justice to womanhood as human personality. The female heart continues to be just a plaything to man as it ever was.

One reason for this male contempt of women Miss Ghosh finds in a regrettable defect of the women themselves. Girls, she complains, are rendering themselves too cheap, especially those who are educated, to young men. That is why young men do not care to be serious and discipline their minds in regard to loyalty in love. They would not have dared behave in such faithless ways and indulge in nothing but philanderings had the girls' love appeared somewhat inaccessible or difficult to obtain. They do not have to struggle for the female heart. And so women's love has no value in their judgment. The lack of decency and self-respect among young women has been tending to lower their position in male circles.

Miss Ghosh recommends defiance on the part of woman against man-made literature and art as well as man-made folk-ways. She is pleading for the acceptance by women of the women's interpretation of female needs and requirements. "It is our conclusions that are correct," says she, "about woman's life. And it is our voice that is final in regard to love." The remedy to the present condition of "insult to and futility of woman's love is to be found in this method of bold declarations against man's fickleness and insincerity." Miss Ghosh is sure of the coming of the day when women, conscious and confident of their strength, will be able to have their conceptions of love prevail over male hypocrisy and cruelty.

The situation described here and the remedy suggested are quite in keeping with the problems of womanhood in the Eur-American social pattern of today. These youth-pathologies in the sex-field are universal wherever the intercourse is free.

WHAT IS SOCIAL PATHOLOGY ?

In a sense sociology as a science does not take cognizance of what is conventionally known as social pathology. For, after all, a social abnormality, a social vice, a crime, a mal-adjustment or a misfit is nothing but a form of social adjustment or response, a type of social interaction, a specimen of interhuman relation. The evaluation of a particular interaction, process, pattern, or form as good or bad, right or wrong, is ethical, An ethical judgment or appraisal of relations between personalities, is, of course, a desirable action. But in so far as sociology studies the relations between human beings or the processes that underlie these relations and the patterns that emerge out of them, it does not have to concern itself with the rightness or wrongness of the phenomena. Every interhuman attitude, behaviour or response, no matter whether it happens to be morally worth while or not, is a topic of sociological investigation. There is, therefore, nothing normal or abnormal (*i e.*, pathological) in sociology as a science. The pathologies of the social complex are either legal or normal.

But still if one has to employ the conventional categories, the pathologies of masculinization cannot be ignored. It is to be observed, moreover, that in India the social pattern of masculinization has already got used to the emergence of men, institutions and movements calculated to minister to these pathologies. Social service or "social work" adapted to the existence of broken homes, deserted women, juvenile delinquents, unmarried mothers sex-crimes, unacknowledged illegitimates, etc., has been slowly making itself felt in the *milieu* of public life. Statistical studies in a well-documented manner may be expected to be possible in the near future.

Round the World

The Menace to the Bosphorus—

Russia has always desired warm waters and ice-free ports. She would indeed like her fleets to bask in the sunshine of the Mediterranean and she would want space for her naval manoeuvres. The Dardanelles provide the only outlet to the Mediterranean—*via* the Aegean—for her Black Sea Fleet. To reach the Dardanelles her fleet would have to steam through the Bosphorus and the Golden Horn and then through the Sea of Marmara towards what is known as the 'Passage of Chanak'—overlooked by the dour, frowning Fortress of Chanak (*Chanak Kale*). The shore on both sides of the Bosphorus and the Marmara is heavily fortified, linking up on the European side with the Chatalja Line and on the Asiatic side with the Anatolian defences. The coast lines bristle with guns and, therefore, with difficulties. Büyükdere and Dolma-Bagtche at the entrance to the Black Sea are well-fortified and from Seraglio Point to Rhodosto and San Stefano the coastal defences could be brought into action at any moment. The Roumeli Hissar and the Anadolu Hissar have looked down for ages on the battle fleets of nations: on those of the Byzantines and of the Ottoman Turks, the Genoese and the Venetians. Expansionist considerations of Foreign Policy —'*Ausdehnungspolitik*'—have led Russia to adopt a truculent attitude towards Turkey.

Most journals in this country have failed to appreciate both Turkish psychology and the '*haine historique*' (historic hatred) for the Slav—Czarist or Soviet. Throughout the 19th century Turkey had fully appreciated Russian designs on her territorial integrity and in this war too she had

known that sooner or later the Soviet would want a 'clarification' of the question of the Straits. All Russo-Turkish wars in the past have been dictated by these considerations, but apparently the Russians have forgotten to-day that the memory of Plevna is still held sacred by the Turks and the Hero of Plevna, Ghazi Osman Pasha, is still an inspiration to Turkish Youth. These considerations, however, will have no weight with the opportunists, who will say that such memories are based on outworn traditions and are merely exhibitions of 'Chauvinism,' but all the same the Turkish people feel very deeply.

Both Turkey and Soviet Russia were 'outcasts' in 1920-25, Turkey as a defeated nation and the Bolsheviks as the protagonists of ideas held in abhorrence by the Imperialist victors. The Bolsheviks even helped the Kemalists with arms and munitions. They both needed each other. Friendly relations existed between them and hence the 1925 Pact was a mutually satisfactory one.

The Turkish attitude to Communism, however, has never been really a friendly one. The Communist Party is illegal in Turkey. Strict watch is kept on Russian espionage activities and on clandestine Communist propaganda. Moreover, natural Turkish sympathy with irredentist Turkish national movements in the Caucasus has been a source of deep irritation to Russia. Nevertheless, the Azarbayjan area of the Caucasus is racially and linguistically Turkish and the Azeri Turks (of Azarbayjan) speak a dialect which does not differ fundamentally from the dialects of north-eastern Anatolia. Leaders of the Turkish National Movements in the Caucasus who reside as exiles in Turkey have, however, no official *locus standi* in the land of their exile, but they attract a considerable measure of popular support and sympathy.

The inadequacy of the 1925 Pact in the present world may be conceded, but Soviet methods of *Ausdehnungspolitik* are obvious. A similar policy of browbeating has been pursued in Iran. The President Ismet Inönu and his régime, ably carrying out the sane policy of Atatürk—that of 'non-entanglement' and for so long considered friendly by the Soviets—is now dubbed a 'clique' and a 'group.' That communist formula of abuse—'reactionary'—is now applied to a Government which has striven to build a progressive order in Turkey. It seems that any patriotic foreign Government which goes its own way and somehow runs counter to Russian Foreign Policy is conveniently dubbed 'reactionary' for future reference.

In this war the position of Turkey has been extremely difficult and delicate. Her pacts with various powers have naturally been dictated by self-interest. Idealism is rather out of place in a world of wolves. If Russia blames Turkey for the Turko-German Pact of 1942 concluded at the moment Germany invaded Russia, then Russia herself must be condemned for the Russo-German Pact of 1939 on the eve of Germany's attack on Poland. In the words of a Turkish publicist, "The uncertainty and dishonesty of the Soviet policy between 1939 and 1941 may have also directed the Turks along the path of caution."

The Russian excuse to revise the Montreux Convention is rather lame. Under the Convention, any ship can pass through the Straits only with Turkish consent, This is a humiliating condition for Turkey's powerful neighbour and as we have said in the beginning of this article, the Russian Navy has always required warm waters ; but even the question of the Straits does not quite arise, since Turkey being now the ally of Britain and Russia, the Straits are for the use of her Allies. In this context there is no need, therefore, for *Izvestia's* unctuous statement that "in course of the present war Soviet-Turkish relations have left something to be desired." The 1925 Pact may easily be replaced by another more in accord with the times, without all this undue sabre-rattling and half-veiled threats. Soviet policy *vis-a vis* smaller powers is too palpably obvious to need any camouflage. Russia in her own self-interest is attempting to thwart Turkey's decent existence and healthy growth. It is nothing more nor less than that.

Yugoslav Tragi-Comedy—

The Yugoslav Partisans have succeeded in Yugo-Slavia. They are masters of liberated Yugoslavia. The capital, Belgrade, was occupied by them in September, 1944. Marshal Tito has shown himself to be an expert strategist as well as a shrewd politician. He has succeeded as much by the help rendered by B.B.C. propaganda as by anything else. To use the words of *The Nineteenth Century and After*,* "He has been made so (*i.e., Yugoslavia's undisputed master*) by Great Britain, much more so than by Russia, for it is with the help of British arms and supplies, and British progaganda, that he has been able to conquer his own country, a country which repudiates his political principles. . . ." Apart from acts of terrorism, which are a normal aspect of Balkan Society, the Partisans have sometimes fought against the very people who have been bitterly anti-German, as for instance, the Chetniks. To quote from the *Nineteenth Century* again, 'In Yugoslavia, as in Greece, the Partisans, as they came under ever-increasing Communist influence—which is now an undisputed leadership—followed the familiar Communist principle that international war must be transformed into civil war. It was against the Chetniks, who are the embodiment of Serb patriotism—the farmers, whether Serb, Croat or Slovene, the Co-operatives, and the whole social order (and not merely the 'military clique' and the 'bureaucrats of Belgrade')—it was against these, more than against the Germans that the Partisans wanted arms, as it is for this that they are now chiefly using them. It is true that the Partisans have fought the Germans. But to them the war with the Germans was secondary, the civil war primary." General Velebit, the personal envoy of Marshal Tito to London, has himself said, "The fight against these elements (*i.e.*, men serving under Mihailovitch) was as vital for the peoples as the fight against the foreign invader."

* February 1945 issue.

Until the Conference at Teheran in September, 1943, General Mihailovitch had at least the moral support of Great Britain. He was under the command of General Sir Maitland Wilson. His orders were not to risk his men unnecessarily and to economise ammunition. He received almost no arms from Great Britain except "only a few droppings from aeroplanes," as Mr. Churchill himself said in the House of Commons on 22nd February, 1944. General Mihailovitch pursued a cautious strategy, which was termed pusillanimous by some. This "cautious and calculatory" strategy was abandoned in favour of Marshal Tito's wild guerilla warfare. General Mihailovitch's cautious strategy exposed him to the charge of not fighting. Subsequently he was described as a traitor and was denounced in a defamatory campaign in which the B.B.C. played an ignoble part." It is true that General Mihailovitch's commanders—at least some of them—made accommodation with the enemy, *i.e.*, with the Italians, but general Mihailovitch was desperately short of ammunition and such tergiversations are not uncommon in the Balkans,—where subordinates and commanders are usually unreliable. Similarly, some of Marshal Tito's commanders made an 'accommodation' on July 3rd, 1944, with the Germans near Gorizia by which they agreed not to approach within 10 kilometres of the German garrison. The Germans agreed not to come within 10 kilometres of Partisan concentrations and to let the Partisans have arms and medical supplies.

It is very difficult to choose between General Mihailovitch and Marshal Tito—to apportion blame to either of them. Both possess in full measure the factious—almost operatic—Balkan mentality. Their personal and regional feelings are too strong for them to have any broader perspective or international outlook. The horizon of their world is limited by the Adriatic and the Balkan Mountains.

Lloyd George—

The death of Earl Lloyd George has removed from the English political scene one of the last of the British 'elder statesmen' and one of the last representatives of the Old Diplomacy. The Welsh statesman was a romantic figure, recalling to our minds the astuteness of Versailles and the now dim and distant personalities of the Tiger of France, Clemenceau, and the Greek filibuster, Premier Venizelos.

Lloyd George was born of a humble line, but his *Celtic* temperament—his Celtic genius one might say—lifted him from the morass of petty provincial life to the arena of world-politics. From 1884 he was active in politics as a Welsh Nationalist Radical strongly opposed to 'vested interests.' He became famous for his violent opposition to the Boer War. During the last war he was successively Chancellor of the Exchequer, Minister of Munitions, Secretary of State for War—and Premier after Asquith's resignation and after the failure of Bonar Law to form a Cabinet. As Prime Minister Lloyd George began to press for unified control of the allied forces. A brilliant and vivacious speaker, he kept up the 'War Fever.' His very revealing 'Memoirs' depict the storm and stress of those days. They show also his undistinguished contempt for military leaders and their narrow outlook. No other 'Memoirs' have evoked such clashes of sentiments. People estimated him in contradictory terms. Lloyd George had intuition and was thus "all things to all men." In this war too he was outspoken. His Celtic imagination refused to be circumscribed. He retired in 1938; he had spent 54 years in the House of Commons.

San Francisco Symphony Orchestra : The Prelude—

Arrangements are now in full swing for the San Francisco Conference. Propagandists are making it appear as the 'Versailles' of this war. Already for months in advance the 'Big Three' have been besieged by importunate and suppliant small nations, for all would like to be present at the performance; but not all would find the doors open and hospitality is going to be strictly restricted. Important states like Syria and the Lebanon to whom promises of freedom have so often been made by Britain and France in this war have been invited rather grudgingly. On the other hand certain insignificant Latin American states have been asked to attend—states who would affect the susceptibilities of nobody.

Poland is a ticklish question : the Lublin Poles were to be invited by Russia, but the United States has objected. Neither the Polish Government in London nor the Lublin Government commands sufficient authority or prestige to represent the Polish nation—the earliest victim of German aggression in this war—at San Francisco.

India with her population of 400,000,000 and her tremendous potentialities in Asia will not be represented by nationalist Indians and before qualifying for San Francisco she will have to clear the hurdle of the preliminary examination of the British Commonwealth and Empire representatives in London.

Amongst other Asiatic countries, Iran is disturbed. Her representatives have refused to attend, including the famous Taquizade, Iranian Ambassador in London and hero of the Persian Revolution of 1907-8 against the Qajjar Dynasty. Taqizade was a Deputy of the Iranian *Medjlis* and took part in the siege of Tabriz against the Russian interventionists—against Liakhoff and his Cossaks.

In these circumstances, it seems that the San Francisco Conference will not only be a 'Versailles' but also a 'Valhalla.'

S. K. C.

LIBRARY UNIVERSITY CALCUTTA

Reviews and Notices of Books

Iraq.—By Seton Lloyd (Oxford Pamphlet on Indian Affairs No. 13). Published by the Oxford University Press, Bombay and Calcutta. Pp. 32. Price As. 6.

Mr. Lloyd, who is familiar with all the four distinct regions of Mesopotamia now called Iraq and who during ten years (1929-39) was directing archaeological excavations in various parts of this country and after that has been appointed British Adviser to the Iraq Government Directorate of Antiquities, is the author of *Ruined Cities of Iraq* and a history of this country. He is, therefore, well qualified for the task undertaken and has, within these few pages, presented the reader with a very readable account of the country and its resources, its past history, the different nationalities inhabiting it, the birth of the present independent state and its problems. The story has been carried to 1940, when Iraq declared war against Germany. In the last few pages he emphasises the major part the education of the masses is bound to play in the social and political evolution of Iraq.

The Problem of Population.—By Dr. Gyan Chand, M A., Ph.D., Professor of Economics, Patna College and author of *India's Teeming Millions* (Oxford Pamphlet on Indian Affairs No. 19). Pp. 32 Price As. 6.

After showing that the population problem in India is as fundamental as the political problem, the author proves that it is not merely one concerned with the quantitative increase. The idea of preventing the Niagara flood of children has to be considered against the background of making the people of this country healthy, strong, creative, purposeful, full of hope, faith and courage for action on a grand scale. Attention is drawn to the high death-rate of India with its implications of needless suffering and shattered health of mothers, our insufficient and ill-balanced diet, and the evil results of the Indian land system which has encouraged the emergence of a class of parasites fattening on the cultivators. It is also explained how industrialisation by itself offers no solution. The solution suggested is the artificial limitation of families, in which connection it is further stated that the adoption of drastic steps must wait until we have a National Government.

Atlas of India.—By Prof. A. M. Lorenzo, M A., Ph.D., Lecturer in Commerce, Lucknow University (Oxford Pamphlet on Indian Affairs No. 16). Price As. 8.

This small atlas containing 16 maps with appropriate comments is a very useful reference book giving a wealth of detailed information about practically all important aspects of our commerce, industry, communications, material resources, etc.

Gandhiji the Master.—By K. M. Munshi. Published by the Popular Book Depot, Lamington Road, Bombay 7.

Mr. Munshi has done a very great service to those who are interested in finding out the secret of Mahatma Gandhi's hold on his countrymen. That this is due to the constancy and faithfulness with which he has not only adhered to truth but striven after it from lower to higher and still higher stages, as it has unfolded itself to him, is known to every earnest student of his writings and of his myriad activities What is specially noteworthy in this brochure is the unusual clarity with which connection is established between his daily actions and the life he has led as one pledged to the following of the fundamental principles of Yoga-Non-Violence and Truth, Non-Stealing, Non-Waste and Non-Possession. Mr. Munshi deserves congratulations from all admirers and followers of Mahatma Gandhi for his masterly exposition of the Gandhian attitude and the Gandhian view of life and its duties.

And One Did Not Come Back.—By K. Ahmad Abbas. Published by Sound Magazine (Publication Department), Sir Pherozeshah Mehta Road, Bombay. Pp. 129. Price Rs. 2-8.

This book dedicated to the memory of Dr. Dwarkanath S. Kotnis, a member of the Indian National Congress Medical Mission to China organised by Pandit Jawaharlal Nehru and financed by donations, large and small, from every part of India and despatched at a time, when the United States was selling oil and war material to Japan and Britain was closing the Burma Road, is a moving story of the five medical men who went as angels of mercy and also as India's ambassadors to war-torn China.

Properly speaking, a book such as this should have been written by one of the people who went to China, but one of them died, the health of another aged 60 broke down under the strain and two were interned while the one left, Dr B. K. Basu, the last to return to India, was busy arranging for a second mission so that the task had to be undertaken by Mr. Abbas. He has based his narrative on the exhaustive diary kept by Dr. Basu and also gathered much information from interviews which continued for two weeks while the factual data and the local colour have been derived from standard books on China written by recognised authorities.

That the task undertaken has been discharged faithfully is clear from the foreword contributed by Lin Yutang, who bears testimony to the correctness of the picture drawn by the author of the events in China, while so far as accuracy of the narrative itself is concerned, Dr. Basu after going through the whole manuscript has acknowledged its adherence to facts.

The reader is left to the enjoyment of the narrative itself and to the harrowing experiences and the grave risks undergone by our countrymen on their errand of mercy but attention has to be drawn to the realistic account of the bombing of Chunking and the hair-breadth escapes of the party on the way to Yenan. Almost equally interesting are the descriptions given of the Anti-Japanese Military and Political University and of the Education and the Enemy Work (Propaganda) Departments of the 8th Route Army. The author also deserves credit for the clever way in which he has traced the psychological change which came over Dr. Kotnis transforming a gay, irresponsible and adventurous youth into a sober man with a full sense of duty. The account of the last days of Dr. Kotnis and the heroism with which this Maharastrian faced death make inspiring reading.

The Great Little Woman of India (Kasturba).—By K. P. Thomas. Published by the Orient Illustrated Weekly, 93-A, Dharamtalla Street, Calcutta. Pp. 96. Rs. 2.

The author, a well-known journalist, has given a biographical sketch of Kasturaba Gandhi omitting all references to the controversial side of her activities. The picture drawn and drawn with considerable force and ability is that of a unique and yet a very human Indian wife remarkable for her quiet strength of character, her simple and human life, which won for her the steadfast love of her great husband and the respect and honour of India's millions As one closes the book he feels that it has been written from the heart and is a tribute offered to the memory of Kasturba by one who has been profoundly influenced by her simple dignity, her all-embracing love, the strength of her character, and the simplicity of her nature.

The Secret of Hindu Sangathan—By Swami Dharma Theerthaji Maharaj, President, Hindu Missionary Society. Published by Har Bhagwan, Hony. Secretary, Hindu Missionary Society, Krishnanagar, Lahore. Pp. 48. Price Re. 1.

This well-known Hindu ascetic and leader of a much needed Hindu reformist movement is the author of numerous books, two of which "The Menace of Hindu Imperialism" and "Yoga for All" were reviewed previously in these columns. In the present book, he resumes the theme of the first of these books and shows how priestcraft with its attendant evils has enervated if not ruined Hindu Society. The language used is both picturesque and original and there is a number of very striking illustrations which serve to show the absurdities to which these evils have led. The interpretation of Hindu Sangathan is given towards the end and should appeal to all progressively-minded people. Under all these is a deep and earnest note of patriotism of the highest and the purest type which constitutes one of its greatest attractions.

The Indian Rural Problem.—By Sir Manilal B. Nanavati, B.A., LL.B., M.A. (Pennsylvania, U.S.A.), Ex-Deputy Governor, Reserve Bank of India and J. J. Anjaria, M A., M.Sc. (Econ.), (London), Reader in Economics, University of Bombay. Published by the Indian Society of Agricultural Economics, 46-48, Esplanade Mansions, Mahatma Gandhi Road, Fort, Bombay. Pp. 422. Price Rs. 8.

In the first part of this book, devoted to the consideration of the rural problem of our motherland on an all-India basis, the authors refer to the causes of the poverty of the majority of our people who live in the countryside, the chief among which are an antiquated land system, the gradually increasing pressure on it with sub-division and fragmentation. defective agricultural finance, indebtedness, poor transport facilities, inadequate and ill-balanced diet, ill-health due to preventible diseases and the like. This portion of the book is characterised by painstaking accuracy in the collection and the placing of all relevant facts before the reader so that within seventy pages or so information scattered in various Government publications and books dealing with Indian agriculture is made available to him.

In the second part, we have an account of the work done for the alleviation or removal of these disadvantages by various Government Departments and public and semi-public organisations as well as an assessment of the amount of success actually achieved. This part too is full of information, statistics, etc., derived from authoritative sources while the comments made and the opinions expressed are those of impartial students whose only desire is to give guidance to the reader in these vital matters and to convince him that so far, in spite of honest efforts, nothing outstanding has been done.

In the third part, the authors suggest practical ways for increasing the income of the rural masses so as to improve their standards of nutrition, housing, sanitation and education. While far from claiming that the suggestions put forward constitute a definite plan for agricultural development because this necessarily presupposes plans for the all-round development of India, the authors have emphasised, and that rightly, that success must depend on certain administrative social and political changes and as this must take time, a beginning may be made by giving effect to the proposals put forward. That these are practical and can be carried out without much difficulty become apparent when we remember that they are based on the experience of Sir Manilal who enjoys such a well-deserved reputation as an expert in this particular sphere.

The happy combination of an economist and a practical man of affairs had led to the writing of a well-documented and exceedingly informative book on what is admittedly the most pressing of our economic problems. Its value has been greatly enhanced by the practical way in which they are viewed. We do not know of any book on this subject after the Linlithgow Report which has clarified the issues so clearly, stated the difficulties so frankly or suggested remedies so boldly.

It is an encouraging sign of the times that we have at least an organisation like the Indian Society of Agricultural Economics under the leadership of an expert and a practical patriot like Sir Manilal, which is devoting itself to the careful and intensive study of various aspects of our rural problems and making the results of the investigations conducted available to the public. We are certain that those who read the first of the publications will eagerly wait for its successors if they are equally well-written, informative and practical in their treatment.

H. C MOOKERJEE

Principles of Physical Geology.—By Arthur Holmes, D.Sc., F.R.S., Regius Professor of Geology and Mineralogy, University of Edinburgh. Published by Thomas Nelson & Sons, Ltd., London, Edinburgh, Paris, Melbourne, Toronto and New York. Price 30*s*. net.

Since the revival of interest in this branch of Geological inquiry in the latter half of the last century, a vast literature on the subject has grown. The earlier writings mainly dealt with principles as displayed in concrete examples, but they paved the way for the more general treatises written during the present century. Some of these works have become classics like the general treatises of Dana, Suess, Geikie, Penck and others. This well-illustrated volume by Professor Arthur Holmes, which presents the facts and principles of Geomorphology from the latest viewpoint will form a very valuable addition to this growing literature. It will be of value not only to students and teachers, but also to the general reader who takes interest in geology primarily for its cultural aspects.

W. CHOWDHRY

Is Pakisthan Necessary.—By V. B. Kulkarni. Published by Hind Kitabs, Bombay. Pp. 109. Price Rs. 3-12.

After discussing the implications of Pakisthan, the wide opposition it has called forth from numerous quarters and the difficulties which will have to be encountered in giving effect to it, Mr. Kulkarni traces the progressive development of separatism pointing out in that connection the part played by certain British officials and non-officials, a matter dealt with more than once by many writers. The author next refers to the evolution of the Pakisthan demand under the leadership of Mr. Jinnah. The next two chapters discuss the *pros* and *cons* of the two-nations theory and the problem of minorities and are both informative, and logical while the last chapter attempts to prove that Pakisthan is unnecessary. In the "Conclusion," regret is expressed that Mahatma Gandhi should, for the sake of facilitating our progress towards independence, have accepted the principle of the partition of India and the Muslim community is assured that it will receive a square deal in an independent and united India.

The work is well documented and Mr. Kulkarni has dealt with his subject in practically all its aspects. It is a well-reasoned book against the partition of India and, as such, deserves the careful study of all interested in the problem of the hour.

20 Questions about Russia.—By H. W. Henderson. Published by Hamara Hindusthan Publications, Meadows Street, Fort, Bombay. Pp. 56. Price As. 8.

With the help of quotations from the books of writers in sympathy with Soviet Communism, the author shows that only one party, the Communist party, exists in the U. S. S. R., that there is no freedom of the press and the like and that the propaganda carried on is such that there is no "source from which the worker can learn the other side." As regards the standard of living, we are told that taking into account, the high prices which have to be paid for the necessaries of life, the worker in the U.S.S R. is not better off than he was in Tsarist Russia and that it is far from correct that the Communists have established economic equality. On the other hand, extracts from the writings of Russian Communists are quoted to prove that "11 per cent or 12 per cent of the Soviet population now receive approximately 50 per cent of the national income."

Quotations from the writings and speeches of Bolshevik thinkers and leaders like Marx, Lenin, etc., are used to prove that freedom for religious and anti-religious propaganda is accorded to all citizens but that the church is being slowly strangled as it is forbidden all educational, philanthropic, and practical activities and that the younger generation is being moulded into an atheistic frame of mind. Such is the Communist hatred of religion that, according to Maurice Hindus, regarded as a friend of Russia, "the ruling (Communist) party of Russia will not admit a believing man or woman to membership."

As regards the kind of treatment received by the workers from the Communists, it is contended that, in spite of what we are told by Communist propaganda, they have no control over the means of production, distribution, and exchange, being practically slaves who, at the least sign of disobedience, are punished heavily. It is also said that very heavy punishments are inflicted for comparatively trifling or unimportant infringements of the law and that it was the Bolsheviks, the first to overthrow Russian democracy by an appeal to force, who set an example followed with tragic results to the peace and prosperity of the world by Italy, Germany, and Japan.

Answers are given on altogether twenty items concerned with the claims advanced by Communists in regard to the superiority of them to the capitalistic system. These are based on the testimony of Communists or their sympathisers. And it is added at the very end of the book that "they are only a few hundreds of similar facts that are available."

The book is documented throughout and is one of the most serious impeachments of Communism as it is operating in the U. S. S. R.

Know Your Country.—Published by the Institute of Current Affairs, 1, Lytton Road, Lahore. Pp. 84. Price Re. 1-4.

This comprehensive survey of our social, religious, linguistic, cultural, political and economic problems originated from a series of lectures delivered at the Lahore Y.M.C.A., in the winter months of 1943. The seven contributors who have co operated in writing the contributions which make up the book are well-known for the profundity of their knowledge of the subjects handled by them. The approach of all is characterised by detachment and there has been no suppression or distortion of facts so that while the writer has placed his own point of view before the reader, the latter is afforded every opportunity of drawing his own conclusions.

The book is confidently recommended to those who would like to have authoritative information about some of our current urgent problems.

M. B. B.

Ourselves

VISIT OF SIR PATRICK AND LADY SPENS

The Hon'ble Sir Patrick Spens, K.C., Chief Justice of the Federal Court of India, and Lady Spens visited the University of Calcutta on the 8th of February last. The distinguished visitors were conducted round the University Law College, the Asutosh Museum of Indian Art and the University Central Library.

A NEW F.R.S.

The Syndicate has conveyed to Mr. Prasantachandra Mahalanobis O.B E., M A. (Cantab.), B.Sc. (Cal.), F.S.S., F.N.I., their sincere felicitations on his election as a Fellow of the Royal Society. Mr. Mahalanobis is a pioneer in the field of statistical research in India and is the Founder-Director of the Indian Statistical Institute and Laboratory.

ARCHAEOLOGICAL EXCAVATION TO BE UNDERTAKEN BY THE UNIVERSITY AT NANUR

The District Magistrate of Birbhum addressed a letter to the Registrar in July last, stating that the Birbhum public were keen about getting the Mound at Nanur (which is according to tradition the birth-place of the Vaishnava poet Chandidas) excavated and that Rs. 1000 had already been collected for the purpose and more money was expected. At the request of the District Magistrate, a party consisting of Mr. Kunjagovinda Goswami, Excavations Officer, Asutosh Museum, Calcutta University, and others visited the site in November last to report on the possibilities of the proposed excavation. Mr. Goswami's report was favourable and stated that the site seems to be promising. Accordingly, the University has sanctioned the work. The Director-General of Archaeology has also authorised partial excavation of the mound on the usual conditions.

COMPETITION ANNOUNCED BY THE " ZAINUL ABEDIN SIRCAR GOLD MEDAL " AWARD COMMITTEE.

The Committee has ordered, that the following misra be announced as " *Tarh* " for the competition (*i.e.*, for the best *ghazal*) : " *chi khwab Mikuni ay dust, vaqt-i bidasist*, the Qafiya being *Bidari, Hushyari, Raftari*, etc.

The *ghazals* should not exceed nine couplets and should reach the Registrar, Calcutta University, not later than the 11th May, 1945. The competition will be held on Saturday, the 26th May, 1945 at 2-30 P.M.

NEW ORDINARY FELLOWS

The Hon'ble Mr. Justice A.S.M. Akram, Mr. Shaukat Omer, B.Sc. (Aligarh), B.Sc, (London), A.M.I.E.E. (Lond.), Prof. P. C. Mahalanobis, O.B E., I.E.S., Rai Sahib Deveswar Sarma, B.L. and Khan Bahadur Maulvi M. Shams-uz-zuha, B.L., M.L.C. have been nominated Ordinary Fellows of the University.

THE ADHARCHANDRA MOOKERJEE LECTURES

The Adharchandra Mookerjee Lectures were delivered this year by Dr. R. E. Mortimer Wheeler, Litt.D., F.S.A., Director-General of Archaeology in India.

The first lecture was delivered on March 7 before a large gathering In this first lecture Dr. Wheeler stressed the necessity for archaeologists to be trained in certain other allied field sciences—such as Geology and Botany. Dr. Wheeler described how these sciences had revolutionised archaeological knowledge and research; for instance, Geology had helped to increase our knowledge of Pre-Historic Archaeology and Pollen-Analysis and other aspects of Botany our knowledge of climatic changes, etc. The speaker also put forward a strong plea for co-operation between archaeologists and the public and emphasised the need of public munificence for the development of archaeological research. In other countries, especially in the U.S A., museums were organised and archaeological excavations subsidised by public contributions, the State only playing a minor rôle. For so long archaeology in India had been monopolised by the State. The Archaeological Department had been too long a ' proud, close corporation.' It would have to change its mentality. In the work of propagating archaeological knowledge, archaeologists and the general public and the State had each their rôle to play and each their contribution to make.

Dr. Wheeler's second lecture was delivered on March 8. In this lecture, which was illustrated by excellent lantern-slides, he described the preliminary excavations conducted by his school of archaeology at Taxila. Dr. Wheeler described the walls, roads and public buildings unearthed at the different cities of Taxila as well as some interesting finds like amulets, jewels, coins, etc. Some of the coins, *i.e.*, the one depicting a very vivacious figure of a lion devouring a deer resembled similar coins found in Asia Minor. This lecture on the Urban Topography of Taxila was indeed very interesting and Dr. Wheeler's lucid exposition and enthusiasm for archaeology were very much appreciated.

CALCUTTA UNIVERSITY LIBRARY

The following is a list of recent important additions to the University Library Collections :—"The Russian Peasant and other studies" by John Maynard (London, Victor Gollancz, 1943); "Ideal and Progress" by Aurobindo Ghose (Calcutta Arya Publishing House); "A Treatise on Knowledge" by A. H. Smith (Oxford Clarendon Press, 1943); "Causality and Science" by Nalini Kanta Brahma (London, Allen & Unwin, 1939); "British Foreign Policy" by Sir Edward Grigg (Hutchinson, London); "Anglo-Russian Relations 1689-1943" by Sir J. A. R. Marriott (Methuen, London, 1944); "The Netherlands Indies and Japan, their relations (1940-1941)" by H. J. Van Mook (Allen & Unwin, London 1944); "An Essay on Marxian Economics" by J. Robinson (Macmillan, London, 1942); "Industrial Credit in War Economy" by Dr. Saroj Kumar Basu (Calcutta Book Exchange, 1944); "Conflict and Co-operation in Modern History—Lectures delivered at the Calcutta University, March 1943 by H. G. Alexander (Calcutta University Press, 1944); "Social Studies and World Citizenship—a sociological approach to education" by L. J. F. Brimble and F. J. May (London, Macmillan, 1943); "The Dawn over Asia" by Paul Richard—Trans. from the French by Shri Aurobindo Ghose (Madras, Ganesh & Co.); "Geology in the Service of Man" by W. Fernsides & O. M. B. Bulman (N. Y. Penguin Books 1944); "Agriculture in India—past, present and future" by Nabagopal Das (Calcutta Book Exchange, 1944); "Lenin on Art and Literature—introductory volume" by A. V. Lunacharsky (Benares, Oriental Publishing House, 1943); "Tagore, a Study" by Dhurjati Prasad Mukherji (Bombay, Padma Publications Ltd., 1943); "The Secret of Asia—Essays on the Spirit of Asian Culture" by T. L. Vaswani (Madras, Ganesh & Co. Ltd.); "Life and Times of Shivaji II—1680-1749 A.D." by M. W. Burway & R. G Burway (Bombay, Karnatak Printing Press); "Masaryk in England" by R. W. Seton-Watson (Cambridge, University Press, 1943); "The Development of Modern France (1870-1939)" by D. W. Brogan (London, Hamish Hamilton, 1944); "The Last Peshwa and the English Commissioners—1818-1851" by Pratul Chandra Gupta (S. C. Sarkar & Sons, Calcutta); "Indian Nationalism and its principles and personalities" by B. C. Pal; "Bharat O Madhya Asia" by Dr. Probodh Chandra Bagchi; "Courts and Cabinets by G. P. Gooch (London, Longmans, 1944); "U. S. S. R., her life and her people" by Maurice Dobb (London, University Press, 1943); "India and China—Lectures delivered in China in May, 1944" by Sir S. Radhakrishnan (Bombay, Hind Kitabs, 1944); "Religion in Soviet Russia" by M. S. Timasheff (London, Sheed and Ward, 1944); "The History of Islam—Vol. I," by H. G. Sarwar (Lahore, Islamic Literature Publishing Office); "Philosophy of the Koran" by H. G. Sarwar (Lahore, Sh. Muhammad Ashraf, 1944); "War & Self-determination" by Aurobindo Ghose (Madras, S. R. Murthy & Co.); "Faith Reason and Civilisation—an essay in historical analysis" by H. J. Laski (London, Victor Gollancz, 1944); "Reflections on the Revolution of our time" by H. J. Laski (London, Allen & Unwin, 1944); "The Pure Theory of Capital by F. A. Hayek (London, Macmillan, 1941); "Mercantilism"—2 vols. by E. F. Hecksher (London, Allen & Unwin); "The Third Five-year Plan" by V. Molotov (Calcutta Rook Forum, 1944); "Economic Resources of India" by Kalicharan Ghosh (Calcutta, Indian Associated Publishing Co., 1944); "The Indian Rural Problem" by Sir M. B. Nanavati and J. J. Anjaria (Bombay, Indian Society of Agricultural Economics, 1944); "Economic History of the United States" by E. L. Bogart; "Full Employment in a Free Society" by W. H. Beveridge (London, Allen & Unwin, 1944); "The Provincial Government of the Mughals (1526-1658) by P. Saran (Allahabad, Kitabistan, 1941); "The Blind in India and Abroad" by Subodh Chandra Roy (Calcutta University Press, 1944); "The Independent Arab" by Sir Hubert Young (London, John Murray); "Behind the Mud Walls" by Freda Bedi (Lahore, Unity Publishers); "A Week with Gandhi" by Louis Fischer (N. Y., Duell, Sloan & Pearce, 1944); "The Evolution of Modern Italy" by A. J. Whyte (Oxford, Basil Blackwell, 1944); "History of the Arabs" by P. K. Hitti, 3rd. Ed. (London, Macmillan, 1943); "Lectures on Fuels and Furnaces" by A. K. Saha (Calcutta University Press, 1944).

Obituary

PANDIT KOKILESWAR SASTRI

We record with deep sorrow the death of Pandit Kokileswar Sastri which took place on the 18th March last. Professor Sastri was 75 years old at the time of his death.

Pandit Kokileswar Sastri was a Sanskrit Scholar of great renown and author of several important works on Indian Philosophy including 'Outlines of Vedanta Philosophy' and 'Introduction to Advaita-Philosophy.' He delivered the Sreegopal Basu Mallick Fellowship Lectures at the University of Calcutta and these were also published. Some of his works evoked admiration from Western Orientalists like Dr. A. Berriedale Keith. His work in Bengali—'Upanisader Upadesh' was considered by savants to be "a masterpiece of original research in the field of Indian Philosophy." He was invited by the University of Calcutta and appointed a Lecturer on Sanskrit and Indian

Philosophy in the Post-Graduate Arts Department of the Calcutta University. For twenty years he rendered distinguished service in the University to the cause of Sanskritic Research and ultimately became the Head of the Department of Sanskrit. His loss will be felt by all lovers of knowledge. We extend our sympathy to his bereaved family.

SURENDRANATH GOSWAMI

We announce with deep regret the death of Mr. Surendranath Goswami, Lecturer in Philosophy in the University of Calcutta and Professor of Philosophy in Bangabasi College. Prof. Goswami was an erudite scholar and a favourite pupil of Sir S. Radhakrishnan. He had also served as a lecturer in Sanskrit College, Calcutta. He was very popular with his colleagues and students. His death is mourned by a wide circle of friends. We offer our condolences to the bereaved family.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

CIRCULAR

To the Heads of the Recognised Schools and Affiliated Colleges in Bengal and Assam.

The undersigned has the honour, by direction of the Vice-Chancellor and Syndicate, to inform the Heads of Recognised High English Schools that Indian students taking up the alternative combination of subjects in lieu of Major Vernacular for the Matriculation Examination, should be definitely given to understand that they will have to take up a recognised Vernacular when they will join the Intermediate course, and that they will not be allowed by the University to offer the Alternative Paper in English instead. They should, therefore, take up an Indian Vernacular for the Matriculation Examination.

Heads of Colleges are requested to see that Indian students of their respective institutions, including those who join the University course after passing the Cambridge School Certificate Examination, take up a recognised Indian Vernacular for their University Examinations. The subjects proposed to be taken up by the students should be carefully examined at the time of their admission, and Indian students desirous of offering the Alternative Paper in English, should be informed that they must choose one of the recognised Indian Vernaculars instead, as permission to take up the Alternative Paper in English will not be granted by the University. Those who have already been permitted to offer the Alternative Paper in English at the Intermediate Examination, should be informed that the concession will not be extended to them if and when they join the B.A. course.

This will be applicable in the case of Girl students also.

Senate House,
The 10th February, 1945.

J. CHAKRAVORTI,
Registrar

Notification No. T 705

Text-Btoks for Matriculation Examination 1947

CLASSICAL LANGUAGES

(GREEK)

Text-Books

Xenophon, Anabasis. Book IV.
Euripides. Alcestis.
New Testament. The Gospel according to St. Luke, Chapters I-VI.

(LATIN)

Text-Books.

Caesar. De Bello Gallico, Book V.
Virgil. Aeneid, Book VI.

MODERN EUROPEAN LANGUAGES (OTHER THAN ENGLISH)

(FRENCH)

Text-Books

André Laurice. Mémoires d'un Collegien (edited by W. J. Fortune) (Macmillan & Co., Ltd.).
A Little Book of French Poetry (Blackie's Little French Classics).
La Fontaine. Fables, Books I & II (omitting Nos. 7, 8, 11, 12, 14 & 21 in Book I and 1, 8, 13, 18 and 20 in Book II).

GRAMMAR AND COMPOSITION

Blackburn and Morris. A Revision French Grammar and Composition Book (Blackie & Son).

(GERMAN)

Text-Books

Hauff. Das Wirstshaus im S pessart Marchen (Macmillan's Primary Series).
Buchheim (Edited by) Deutsche Lyrik (Macmillan Golden Treasury Series). The following pieces only :—
(2) Ein' Feste Burg ist unser Gott, (7) Liebestreue, (40) Die Wrote des Glaucans, (65) Die Huffnung, (70) Trest in Thraenen, (72) Schaefers Klagelied, (84) An die Freude, (87) Gesang der Geister ueber den Waessern, (96) Sehnucht, (106) Der Iuengling am Buche, (123) Wunsch, (162) Freiheit.

(ITALIAN)

Text-Books

Manzoni. I Promessi Sposi (edited with notes and vocabulary by James Geddes and E. H. Wilkins and published by D. C. Heath & Co. Price 2s. 6d.).
Collodi. Avventure di Pinocchio.
The Italian Poets (Blackie). The following pieces only :—
Manoni. I Cinque Maggio.
Leopardi. I Passero Solitario.
Zanelia. Sopra una Conchiglia Fossile.
Gramucci. I Bove.
Graf. I Canto del Cipresso.
Pascoli. I Bosco.
D' Annunzio. Agli Olivi.
Ada Nagri. Fatalita.

Grammar

Husso, J. L. Practical Italian Grammar (Published by D. C. Heath and Co. Price 4s. 6d.).

(PORTUGUESE)

Text-Books

Prose

Louise Ey. Portuguese Conversational Grammar.

Poetry

Adeodate Barretto. O Livre da Vida.

For Rapid Reading :—

Eca de Queroz. O Prime Basilio.
Ramalhe Oritigao. John Bull.

Senate House,
The 21st February, 1945.

J. CHAKRAVORTI,
Registrar.

SIR ASUTOSH MOOKERJEE MEDALLISTS, 1943

	Name	*Thesis*
1.	Subodhkumar Chakrabarti, D.Sc. ...	Shower production by mesons in cosmic radiation.
2.	Makhanlal Chakrabarti, M.Sc., M.B. ...	A study on starvation.

Senate House,
The 2nd March, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.)

DOCTOR OF SCIENCE

The undermentioned candidate is admitted to the Degree of Doctor of Science. The title of the thesis submitted by him and approved by the Board of Examiners is also stated against his name.

Name	*Thesis*
Sachchindananda Banerji	... Certain aspects of Vitamin C.

Senate House,
The 16th March, 1945.

A. P. DASGUPTA
Controller of Examinations (Offg.).

BASANTA GOLD MEDALLIST, 1942

Name	*Essay*
Saktipada Mukerji	Malaria : its effects on rural health; means of prevention.

Senate House,
The 16th March, 1945.

A. P. DASGUPTA
Controller of Examinations (Offg.).

DATES OF M.A. & M.Sc. EXAMINATIONS

The next M.A. and M.Sc. Examinations will be held from Monday, the 10th July, 1945.

Applications and fees for admission to the examinations must reach the Office of the Controller of Examinations not later than Monday, the 16th April, 1945.

N.B.—Applications and fees must be submitted together.

A Delay Fee of Rs. 5 will be charged for each application received after the last date.

Senate House,
The 16th March, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

DATES OF LAW EXAMINATIONS

The next Law Examinations will be held from Monday, the 25th June, 1945. Applications and fees should reach the Office of the Controller not later than Wednesday, the 23rd May, 1945.

N.B.—A Delay Fee of Rs. 5 will be charged for each application as well as fee received after the last date.

Senate House,
The 29th March, 1945.

A. P. DASGUPTA
Controller of Examinations (Offg.)

Other Notifications

INDIAN CENTRAL JUTE COMMITTEE

Applications in prescribed form are invited for the post of the Director, Jute Agricultural Research under the Indian Central Jute Committee on Rs. 750-50-1,250 p.m. A higher initial salary up to Rs. 1,000 p.m. may be given if the qualifications of the candidate so merit. Qualifications required are an initial degree in Agriculture or Botany followed by a Post-Graduate Degree in plant breeding, not below a 1st Class M.Sc. of a recognised University, with subsequent practical experience of research in plant breeding. Evidence of ability to direct research in biological sciences must be produced. The last date for the receipt of applications is the 30th April, 1945. Further particulars and the prescribed application form can be obtained from the undersigned.

Indian Central Jute Committee,
No. 4, Hastings Street,
Calcutta.

B. DASGUPTA,
Secretary,

UNIVERSITY OF TRAVANCORE

NOTIFICATION

"Sri Chitra Prize" and "Maharani Setu Parvathi Bayi Prize."

1. Applications are invited for the "Sri Chitra Prize" and "Maharani Setu Parvathi Bayi Prize" for the year 1946.

2. The value of the prizes will be not less than Rs. 2,500 and not more than Rs. 3,000 each and they will be awarded in cash.

3. The "Sri Chitra Prize" will be awarded to the author of the best treatise on any branch of pure, applied or technological science and the "Maharani Setu Pravathi Bayi Prize" to the author of the best publication relating to any branch of Sanskrit Literature on Hindu Philosophy produced in India during the period from 1st January, 1944 to 31st December, 1945.

4. An author shall not submit for consideration any work in respect of which he has already received some other prize or distinction.

5. Intending competitors shall submit to the Registrar ten printed copies of the works before the end of January, 1946, under a pseudonym, the actual name of the competitor being intimated to this Office separately in a sealed cover.

University Buildings,
Trivandrum, 16th November, 1944.

P. R. PARAMESWARA PANIKHAR,
Registrar.

THE INTER-UNIVERSITY BOARD OF INDIA

Definition of War Service

An announcement was made in Home Department Press Communique of the 14th July, 1942, as to what would be reckoned as 'War Service' for purposes of recruitment to vacancies in the Civil Services which were being reserved to be filled after the war by suitable candidates with War Service. It has since been found necessary to amplify the definition then given. The following revised definition, which will apply in the case of recruitment made in India by the Secretary of State to Central Services, is accordingly published for general information :—

(*a*) Service of any kind in a unit or formation liable for service overseas or in any operational area;
(*b*) Service in India under military, munitions or stores authorities with a liability to serve overseas or in any operational area;
(*c*) All other service involving subjection to naval, military or air force law;
(*d*) A period of training with a military unit or formation involving liability to serve overseas or in any operational area;
(*e*) Service in any Civil defence organisation specified in this behalf by the Central or the Provincial Government;
(*f*) (*i*) Any service connected with the prosecution of the war which a person is required to undertake by a competent authority under the provisions of any law for the time being in force; and
(*ii*) Such other service as may hereafter be declared as war service for the purpose of this definition.

Only *whole time* service of any of the kinds specified above will be recognized as war service.

ARCHAEOLOGICAL SURVEY OF INDIA

Scholarships in Archaeology

1. Two scholarships in archaeology, tenable in the Archaeological Survey of India, will be awarded on the 15th April, 1945.

2. The scholarships will be tenable for twelve months, and will each be of the amount of Rs. 125 a month, together with such travelling allowances as may be approved by the Director General of Archaeology.

3. The scholars will undertake whole-time archaeological research under the direction of the Director General of Archaeology.

4. Applicants must (*a*) possess an Honours degree in an appropriate subject (*e.g.*, history, archaeology, geology), and (*b*) be under thirty years of age on the 15th April, 1945.

5. Two testimonials from members of the staff of a University to whom the applicant is known personally must be submitted with each application.

6. Applicants should submit alternative subjects of research but these may be varied at the discretion of the Director General of Archaeology.

7. The scholarships may be terminated by the Director General of Archaeology at any time without appeal in cases of ill-conduct or incompetence.

8. Applicants must clearly understand that the award of a scholarship carries with it no guarantee of subsequent employment by the Archaeological Survey.

9. Application forms may be obtained from the Deputy Director General of Archaeology, Railway Board Buildings, Simla (Punjab).

Simla :
1st March, 1945.

R. E. MORTIMER WHEELER,
Director General of Archaeology.

INDIAN CULTURE ESSAY COMPETITIONS

The Bhavan invites original essays on any aspect of Bharatiya Samskriti (Indian Culture) written in Sanskrit, Hindi or English for the Annual Essay Competitions which have been started in 1942. This year six gold medals (each of the value of Rs. 150) and six silver medals (each of the value of Rs. 25) are to be awarded. One gold medal and one silver medal will be awarded to the best and second best essays respectively received under each of the groups mentioned below. The branches of study given below in brackets are neither exhaustive divisions of the groups nor topics for essays in themselves, but are intended only to give a general idea of each group to a layman :—

(1) Religion and Philosophy (Buddhistic, Jaina, Nayaya-Vaisheshika, Samkhya-yoga, Vedanta, Mimamsa, Vyakarana, etc.)

(2) Art and Architecture (Brahmanical, Buddhist, Jaina, etc.).

(3) Languages, Literature (Samskrita, Prakrita, Apabhramsa, Modern Indian Vernaculars, Dravidian, etc.), Linguistics and Literary Criticism.

(4) History (Political).

(5) Social and Economic Order.

(6) One gold and one silver medal have been specially donated for the best and next best essays on 'Bhagavad Gita and Life.'

CONDITIONS

1. The essays must be submitted by the end of August, 1945.
2. Each essay must cover approximately 150 pages of foolscap sheet typed in double spacing single side only.
3. The copyright of the gold medal essays will vest in the Bhavan subject to minor privileges to the authors.
4. The manuscript which should have temporary binding must bear the *nom-de-plume* of the contributor on the cover page and strict care should be taken to avoid disclosing the identity of the contributor. A sealed envelope bearing the *nom-de-plume* of the competitor on the outside and containing a slip giving his name and full address as also the *nom-de-plume* should be sent along with each essay.
5. Each contributor is allowed to choose the subject he prefers.
6. The decision of the judges selected by the Bhavan will be final.
7. Though every care will be taken of the MSS. no responsibility attaches to the Bhavan in respect of them and authors are advised to keep duplicate copies with them.

33-35, Harvey Road, Bombay 7,
12th March, 1945.

J. H. DAVE,
Hon. Registrar,
Bharatiya Vidya Bhavan.

Information for Students Desiring to Proceed Overseas for Advanced Studies (1945)

The following has been received from the Government of India regarding advanced technical instruction of Indian students in the United Kingdom and the U. S. A.:—

1. With a view to increasing the supply of properly trained technical personnel who are likely to be required in connection with the various plans for post-war developments, the Government of India have decided, pending the extension of facilities for advanced technical instruction in India, to make arrangements immediately —

(*a*) to send abroad a certain number of students, at Government expense, for advanced courses in technical and scientific subjects directly related to the probable post-war needs; and

(*b*) to establish a properly equipped organisation in this country and also in the United Kingdom and the United States of America for providing advice and guidance and also assistance in regard to admission to courses of studies, etc., for those students who may desire to proceed overseas for study at their own expense or who may be sent for this purpose by firms or private bodies. It is hoped that, if war conditions permit, it will be possible to make arrangements for about 1,000 such students this year.

Note.—(1) In addition to the above categories of students, there will also be a certain number of places for stipendiary students nominated by Provincial Governments. For information in regard to these places, application should be made to the Provincial Government of the area to which the student belongs.

Those persons, however, who have applied to a Provincial Government for a stipend may also apply to the Government of India, but they should state clearly in their applications that they have submitted an application to a Provincial Government and should also state the course or courses of study for which they have applied.

Note.—(2) The arrangements outlined above are separate from and should not be confused with the scheme which the Labour Department of the Government of India have prepared for sending technicians already employed in industry to the U.K. or U.S.A. for further training or for enlarging their industrial or professional experience. Further particulars regarding that scheme can be obtained from the Government of India, Department of Labour.

I—STIPENDIARY STUDENTS

2. **Courses of Studies**—It is proposed to arrange for the further education and training of selected students in the following subjects :—

(1) Building Research (For example, construction, architecture, town planning, road and building materials, air-conditioning, ventilation, refrigeration, etc.).
(2) Mechanical Engineering (For example, internal combustion engines, railways, locomotives and diesel tractions, etc.).
(3) Chemical Engineering.
(4) Metallurgical Engineering.
(5) Textile Engineering.
(6) Radio Engineering (Radio location, manufacture of valves and other radio parts, etc.).
(7) Cinematography (For example, sound recording and photography).
(8) Automobile Engineering.
(9) Fuels (For example, coals, oils and wood).
(10) Plastics—natural nad synthetic.
(11) Wood and wood products including plywood.
(12) Steel pipes castings and fittings.
(13) Ceramics.
(14) Glass.
(15) Cellulose including celluloid and rayon.
(16) Pulp and paper.
(17) Rubber.
(18) Fermentation (For example, manufacture of acetone, alcohol, butyl alcohol and enzyme chemistry, etc.).
(19) Paints and varnishes.
(20) Industrial and Applied Chemistry (Heavy chemicals, coal tar distillation, textile chemicals and subsidiaries, etc.).
(21) Dyestuffs.
(22) Rubber and synthetic rubber.
(23) Non-ferrous and Ferrous alloys.
(24) Meteorology.
(25) Scientific instruments (Metallurgical, physical, spectroscopic and chemical instruments, etc.).
(26) Mercantile Marine Engineering.
(27) Geology.
(28) Geophysics.
(29) River Research.
(30) Hydraulics.
(31) Pharmacy including manufacture of drugs such as penicillin and sulpha drugs, etc.
(32) Biochemistry including food, vitamins and hormones.
(33) Technicians in the Biological Science.
(34) Electrical Engineering.
(35) Mining.
(36) Economics.
(37) Statistics.
(38) Agricultural Subjects.

The above list is likely to be amended from time to time as a result of the requirements of the plans for post-war development as they mature. The numbers selected for each course will be strictly limited and will be determined solely by post-war requirements.

Note.—The term 'Agricultural Subjects' is used in its widest sense, and it includes subjects connected with Veterinary Science, Animal Husbandry, Dairying, Fisheries, Fruit Preservation and Canning (Technology), Horticulture, Agricultural Engineering, Botany and Zoology.

3. **Duration of Courses**—The duration of a course of study will be determined in each case by the Government of India, but it will in most cases be about two years. The Government of India also reserve the right to make at any time such changes as they may consider desirable in the nature or duration of a course approved by them.

4. **Countries where arrangements will be made**—Arrangements for instruction will be made primarily in the United Kingdom and the U. S. A. but, provided that satisfactory arrangements can be made, in other countries also, such as Australia, Canada and New Zealand. Applicants may mention their preference for any country or for any particular institutions, but the final decision in the matter will rest with the Government of India.

5. **Stipends**—The value of the stipend will be fixed in the light of ascertained requirements in different countries (the average value in the U. K. will be about £300 per annum), but it will be sufficient to cover all the normal maintenance expenses which a student is likely to incur, including expenses during vacations. The stipend will be payable from the date of a student's arrival in the country where he is to receive instruction upto the date of his departure from that country on the return journey, and it will be paid in advance in quarterly or monthly instalments. Any tuition fees or other charges in connection with the course of study will be paid by the Government of India.

6. **Travelling Expenses**—Students will be allowed a II Class fare or, where there is no II Class, the fare next below I Class, from their normal place of residence to their place of instruction and back, together with a sum of £5, or its equivalent in Indian or other currency, to cover incidental journey expenses each way. The sum of £5 will not be paid to those who are in Government employ and are in receipt of their pay during the voyage.

7. **Terms for Government Servants**—Government servants who are selected for an approved course of study will be sent on Study Leave terms, supplemented by a special allowance, if necessary, so as to ensure that in no case will a Government servant be placed in a less favourable position financially than the other stipendiary students.

8. **Equipment Allowance**—Each selected student will be given before his departure from India an equipment allowance of Rs. 500 to enable him to provide himself with such clothes and other necessary articles as he is likely to need on the journey or immediately on his arrival in the country to which he is being sent.

9. **Conditions of the Grant of Stipend, etc.**—(a) The grant of the stipend and allowances will be subject to periodical reports of satisfactory progress. In case of continued adverse reports in respect of studies or conduct, the Government of India reserve the right to cancel the stipend immediately, and the student will be required to refund to the Government of India the total amount spent on him up to date together with interest calculated at fixed Government rates, in accordance with the terms of the bond referred to below.

(*b*) In the case of a student who, on account of illness or other reasonable cause, is unable to complete the approved course of study and is obliged to return to India, the Government of India will pay the cost of the return journey and may, at their discretion, forego the refund of the amount referred to in 9 (*a*) above.

10. **Bond**—All selected students will be required to enter into a bond, in the form given in Annexure A, undertaking to serve the Government of India, on their return after the completion of their course of instruction, for a period of five years, if required to do so in a gazetted post, or to take up for a similar period other comparable employment, if so directed by the Government of India.

11. **Prospects of Employment on Return**—(a) Every endeavour will be made to find for all students who satisfactorily complete the approved courses of studies gazetted appointments under the Government of India or other comparable employment. It should, however, be understood clearly that selection for an approved course of study does not carry with it any guarantee of employment and that the selection for appointment in any Central Service will depend on the rules and regulations in force at the time.

(*b*) A Government servant will, on his return after satisfactorily completing an approved course of study, be considered for appointment to a higher post if and when there is a suitable vacancy.

12. **Qualifications for Applicants**—(a) Any British Indian subject or subject of an Indian State, irrespective of caste, creed or sex, may apply for a stipend.

It is intended, in making the selection, to ensure that adequate representation is given to the minority communities, provided that suitable candidates from those communities are forthcoming.

(*b*) *Academic Qualifications*—Applicants should possess at least a good graduate's degree in the subject or in the basic science concerned. A person, however, who is not a graduate, may also be considered if he possesses other outstanding qualifications which would justify his selection for an advanced course of study overseas. Preference will be given to candidates who have already shown special aptitude for advanced training and who are therefore likely to make the best use of their opportunities overseas. In Agricultural and certain other subjects, aptitude for research will be considered an additional qualification.

(*c*) *Testimonials and References*—Every applicant should submit with his application duly attested copies of two (but not more than two) testimonials from the authorities of the University or other institution where he last studied. He should also give the names of two referees who must not be related to him and who are in a position from their personal knowledge to testify to the applicant's fitness for the proposed course of study.

(*d*) *Age*—Applicants should not be more than 30 or less than 19 years of age on July 1st, 1945, but the Government of India may, in their discretion, waive the age limits in special cases. The maximum age limit for those already in the service of Government or of a recognised University, College or other public body is 40 years, but this may also be waived in special cases. A duly attested copy of the Matriculation certificate or other satisfactory evidence of age must be submitted with the application.

(*e*) *Physical Fitness*—Every application must be accompanied by a certificate of physical fitness, with particular reference to the applicant's ability to bear the climate of the country to which he proposes to go. This certificate may be from any registered medical practitioner, but before an applicant is finally selected he shall be required to furnish such a certificate, if he has not already done so, from a medical practitioner not lower in status than a Civil Surgeon.

13. **Procedure for Applications**—(a) **Applications on the proper form and accompanied by a Treasury receipt for Rs. 5, which should be deposited under the head 'XXVI—Education—Miscellaneous (Central),' should be submitted in duplicate to the Secretary, Selection Board,**

Overseas Students, c/o Department of Education, Health and Lands, Government of India, Simla, so as to reach him not later than April 15th, 1945.

(*b*) Applications of persons already in Government service or in the service of an Indian State must be submitted through the proper channels, in the case of Central Government employees through the Head of Department and in the case of those employed under Provincial or State Governments through the Provincial or State Government concerned. Applications from all other persons should be submitted through the authorities of the institution at which they last studied.

14. **Procedure of Selection**—The selection will be made by a special Selection Board constituted for this purpose, and selected applicants may be required to appear before the Board for interview at their own expense.

NO MEMBER OF THE SELECTION BOARD OR ANY OFFICER CONNECTED WITH THE BOARD MUST BE APPROACHED BY OR ON BEHALF OF AN APPLICANT. ANY ATTEMPT TO CANVASS DIRECTLY OR INDIRECTLY WILL FORTHWITH AND WITHOUT ANY EXCEPTION DISQUALIFY AN APPLICANT.

15. **Arrangements in regard to Passage, etc.**—The Government of India will make arrangements in regard to the sea passage and, where necessary, facilities for Dollar exchange. The selected students will, however, apply for passports and visas in the usual manner.

16. Further information in regard to any particulars not covered in this nitification may be obtained on application to the Secretary, Selection Board, Overseas Students, c/o Department of Education, Health and Lands, Government of India, Simla.

II—PRIVATE STUDENTS

17. **Students' Advisory Bureaux**—In addition to stipendiary students for technical courses in connection with post-war development, it is expected that a large number of persons will desire, as in the past, to proceed overseas for study at their own expense. There may also be others who may be sent by Indian States or firms or private bodies who will bear the whole cost or share it with the student. The Government of India are anxious to do more than has been done hitherto to provide advice and guidance to such students in regard to suitable courses of training abroad and as to qualifications which they would require for admission to such courses. The Government of India have, therefore, asked the Provincial Governments and Universities to etsablish Students' Advisory Bureaux as soon as possible with a view to affording such advice and guidance. The Advisory Bureaux will deal with all students, other than Government sponsored students, whatever the nature of the studies they intend to pursue.

18. **Arrangements Overseas**—The Government of India also intend to establish an organisation which will help Indian students to obtain admission to Universities and other institutions abroad and will look after their welfare generally during their stay in the foreign country. These facilities will be available for all Indian students, irrespective of the fact whether they are Government sponsored students or private students or those sent by Indian States and others.

19. **Qualifications**—(a) It has been generally agreed by the educational authorities in India and in the United Kingdom and the U.S.A. that students will derive the greatest benefit from courses abroad if they have first taken at least a graduate's degree at an Indian University, and it is understood that preference will as a rule be given by them to those who have done this.

(*b*) It is important that students proceeding overseas should be physically fit and able to bear the climate of the particular country they intend to go to. It is also necessary in their own interest that students should be adequately provided with funds for the entire period of their intended course of study.

20. **Places Available**—The Government of India hope to be able, if war conditions permit, to make arrangements for suitable courses of studies abroad this year for about 1,000 private students, including those sent by Indian States and others.

21. **Arrangements in regard to Passage, etc.**—The Government of India will be glad to assist those students whom they may recommend for courses of studies abroad in regard to arrangements for the sea passage and facilities for Dollar exchange. Students must, however, themselves arrange for their passports and, where necessary, visas.

22. **Procedure for Applications**—Application should be submitted to the Provincial Students' Advisory Bureau. Where there is no Bureau and it is necessary to apply direct to the Government of India, applications should be submitted in duplicate in the form prescribed for this purpose.

23. **Further Information**—For further information students are advised to approach their University authorities or the Provincial Government concerned.

ANNEXURE A

BOND FOR CENTRAL GOVERNMENT STIPENDIARY STUDENTS

Know all men by these presents, that we, ... (undergoing a course of instruction in connection with a Government stipend) and ..... do hereby bind ourselves, and each of us, our and each of our heirs, executors and administrators, to pay to the Governor General in Council ..... the sum of .....(or, if payment is made in India, the equivalent of this.....sum in rupees converted at the official rate of exchange between.....and India).

Sealed with our seals, dated this.....day of.....one thousand nine hundred and.....

Whereas the above bounden.....nominated to a Government stipend.

And whereas the above bounden.....as nominee of such stipend is entitled under certain conditions to.....per annum for.....years, tuition fees, certain travelling expenses, and also a second class return passage of the appropriate grade from India to..... and back.

Now, the condition of the above written obligation is that:—

In the event of the above bounden.....not conforming to the instructions regarding training conveyed to him by an authorised agent of the Governor General in Council, or of continued adverse reports regarding the progress of his studies or regarding his conduct or on the completion of his studies refusing to serve the Governor General in Council, if required to do so, as a gazetted officer of the Central Government, or to take up other employment indicated by the Governor General in Council for a minimum period of five years, he shall forthwith refund to the Governor General in Council on demand all monies paid to him or on his behalf in respect of the said stipend, tuition fees, travelling expenses or return passages or otherwise on account of having been selected as a scholar aforesaid and the interest on the amount calculated at fixed Government rates then in force for Government Loans.

Then the above written obligation shall be void and of no effect, otherwise it shall be and remain in full force and virtue.

Signed, sealed and delivered by the above bounden

in the presence of

Signed, sealed and delivered by the above bounden

in the presence of

Copies of the Application Form (*vide* Sec. 13) may be obtained from the undersigned—

J. CHAKRAVORTI,

Registrar.
University of Calcutta.

THE CALCUTTA REVIEW

MAY, 1945

THE PRESS AND THE LAW OF CONTEMPT OF COURT IN INDIA

(SCANDALISING THE COURT)

NIKHIL RANJAN RAY, M.A.

Lecturer in Political Science, Dacca University

I

THE disciplinary jurisdiction that the judges exercise over the Press in this country in respect of the publication of matters held to be in contempt of court is perhaps the sternest and most far-reaching. Indeed, nobody knows exactly what comment upon the decision of a court or upon the conduct of a trial, or what criticism of the conduct and character of a judge will or will not render the author liable to conviction for contempt of court. The law of contempt, pertaining to the Press and as administered by our courts, is partly a statutory law—and is to be found in the Contempt of Court Act, 1926, as amended by the Contempt of Court Act, 1937—and partly a judge-made law. As the most important part of this law is contained in the judicial decisions, which are by no means definite, consistent and uniform, the law itself is shrouded in vagueness and uncertainty. The Indian courts now appear firmly "to hold the doctrine of English cases" which may now safely be asserted as the recognised doctrine, both in England and in this country. As the Judicial Committee of the Privy Council has observed, "The High Court in the Presidencies are Superior Courts of Records, and the offence of contempt, and the powers of the High Court for punishing it, are the same there as in this country . . . . by virtue of the Common Law of England."[1]

Contempt of court is a kind of libel, which has been broadly classified under two heads, civil contempt and criminal contempt. Civil contempt, or contempt in procedure as it is sometimes called, consists in non-compliance with the judgments, orders or other processes of the court; it is a wrong of private character. Criminal contempt, on the other hand, consists in acts calculated to interfere with the administration of justice. It is an offence against the state and the punishment for it is in the interest of public justice and not for the protection of the right of an individual litigant or of a judge. Criminal

[1] *Surendra Nath Banerjee v. The Chief Justice and Judges of the High Court*, 10 Cal. 109, 132. *In re Tushar Kanti Ghosh, Tarit Kanti Biswas*, Mukherjee J., said," . . . . the offence of contempt and the powers of the High Court for punishing it are the same in India as in England not by virtue of the Penal Code of British India and the Code of Criminal Procedure, but by virtue of the Common Law of England." 61 C.L.J. at p. 434.

contempt may be perpetrated in the presence of the court—*in facie curiae*—or out of court. When it is committed out of court it is called constructive contempt. It is this constructive contempt with which the Press is concerned.

In considering the law on this subject it is convenient to follow Lord Chancellor Hardwicke's threefold classification of contempt. The Lord Chancellor conceived of three species of contempts. First, contempt by scandalising the court or judges; second, contempt by prejudicing the judges, the jury or the witnesses against a litigant party before the cause is finally heard; third, contempt by abusing parties to a cause to be disposed of or under consideration.[2]

Contempt by scandalising the court is by far the commonest form of contempt for which the Press in this country finds itself liable. The modern law of constructive contempt, especially with reference to contempt by scandalising the court, begins with the intended judgment of Justice Wilmot of England in *King v. Almon*.[3] Wilmot's judgment was never delivered, for the proceedings were ultimately dropped on a technical ground and never reinstated. The libel that gave ground for the prosecution was that in a pamphlet Chief Justice Mansfield was charged with having made an illegal order out of court and accused of an intention to defeat the Habeas Corpus Act. The defence counsel urged that a libel upon a judge was not a fit subject for attachment and that the proper method of procedure would be by information or indictment. Wilmot's judgment, which was also concurred in by his associates on the bench, was in favour of awarding attachment. The basic doctrine of constructive contempt of Justice Wilmot may be found in the following excerpts from his judgment:

"The power which the Courts in Westminster Hall have of vindicating their own authority is coeval with their first foundation and institution; it is a necessary incident to every Court of Justice, whether of record or not, to fine and imprisonment for a contempt to the Court, acted in the face of it. And the issuing of attachments by the Supreme Courts of Justice in Westminster Hall, for contempts out of Court, stands upon the same immemorial usage as supports the whole fabric of the Common Law . . . ."

"The arraignment of the justice of the Judges is arraigning the king's justice; it is an impeachment of his wisdom and goodness in the choice of his judges and excites in the minds of the people a general dissatisfaction with all judicial determinations and indisposes their minds to obey them; and whenever a man's allegiance to the law is so fundamentally shaken, it is the most fatal and most dangerous obstruction of justice and in my opinion calls out for a more rapid and immediate redress than any other obstruction whatsoever, not for the sake of the Judges, as private individuals, but because they are the channels by which the king's justice is conveyed to the people. To be impartial and be universally thought so, are both absolutely necessary for the giving justice that free, open, and uninterrupted current, which it has, for many ages, found all over this kingdom, and which so eminently distinguishes and exalts it above all nations upon the earth . . . ."

". . . . the constitution has provided very apt and proper remedies for correcting and rectifying the involuntary mistakes of the Judges, and for punishing and removing them for any perversion of justice. But if their authority is to be trampled on by pamphleteers and news-writers, and the people are to be told that the power given to the judges for their protection is prostituted to their destruction, the court may retain its power some little time, but I am sure it will eventually lose all its authority."[4]

2 *Roach v. Garvan*, 2 Atk. 469, 471. Also cited as *Re Read and Huggonson and the St. James's Evening Post.*

3 Reported in Chief Justice Wilmot's Notes of Opinions and Judgments delivered in different Courts, 243 (K.B. 1765).

4 Wilmot's Notes, p. 252-54.

Subsequent to their publication in 1802, Wilmot's Notes of Opinions and Judgments have been so approvingly referred to and readily relied upon in innumerable cases that Wilmot's opinion may properly be regarded as forming the very core of the English doctrine of contempt of court. Protestations of the unsoundness and historical inaccuracy [5] of the doctrine of Wilmot there have been. But opinions in its favour have been so overwhelming and persistent that it may well be taken as a settled part of the legal tradition of England and of India. Lord Esher referred to Wilmot's judgment as "a most valuable exposition of the law on the subject.[6]" Lord Russell, C. J., in a case remarked that the jurisdiction to punish the 'scurillous abuse of a judge as a judge' by a summary process of attachment "is a jurisdiction, the history purpose and extent of which are admirably treated in the opinion of Wilmot, C. J., in his Opinions and Judgments." [7]

In principle, any criticism of a judge or the court calculated to bring the judge or the court into contempt or damage the reputation of the judge for fairness is a contempt by scandalising the court. Lord Russell, C. J., observed, "Any act done or writing published calculated to bring a court or judge into contempt, or to lower his authority, is a contempt of court.[8]" Any publication attacking the conduct or character of a judge and tending to hold him up to public execration; or any article attributing to him incompetence to hold the office committed to his charge, or imputing to him unfair motive in the discharge of his official responsibilities; or any comment upon a case or a decision reflecting on the impartiality of a judge or traducing his character, is a contempt of court. The judiciary is the most delicate part of the governmental machinery. Its sole basis is the confidence of the public. Therefore, a reflection upon the integrity of justice or any imputation upon the motive of those who dispense justice, or any unfair criticism of the administration of justice tending to degrade the court in the eyes of the public or holding it up to public odium and reprobation, may have the effect of destroying or diminishing public confidence in the impartiality and incorruptibility of justice. If public confidence in the administration of justice is for any reason shaken it will create a sense of frustration and a feeling of insecurity in the public minds. This will be fatal to the administration of justice. For the judges "to be impartial and be universally thought so are both absolutely necessary for giving justice that free and open and uninterruped current which it has for many ages found all over the kingdom." [9]

The essential prerequisite for contempt proceedings is that the attack must refer to the judge in his judicial capacity. A libel upon a judge not in connection with his judicial conduct does not come within the purview of the law of contempt. As Sir Asutosh Mookerjee, J., said, "A contempt of court is committed by libellous attacks on a Judge for what he did judicially, if such attacks are likely or tend in any way to interfere with the due administration of justice." [10] Or as Lord Blackburn, J., held that proceedings for contempt of court could not be taken "for the purpose of vindicating the personal dignity of the judges and protecting them from personal insults as individuals." [11] The object of the discipline enforced by the court in a contempt case is not to protect either the court as a whole or the individual judges of the court from a repetition of attacks on them, but to protect the public

[5] Laws of England, 2nd ed., Vol. 7, p. 2 foot-note: articles by Sir John Charles Fox in *Law Quarterly Review*, Vol. 24, p. 184, 266. Sir William Holdsworth wrote that *King v. Almon* was "a decision for which there was little, if any authority. But in spite of this fact, it was accepted as correct, and it forms the basis of the modern law on this subject." A History of English Law, 4th ed., Vol. 3, p. 394.

[6] *Rex v. Johnson* (1887) 20 Q.B. 72.

[7] *Rex v. Gray*, (1900) 2 Q.B. 36.

[8] *Ibid.*, 36, 40.

[9] Per Costello, J., *Tushar Kanti Ghosh Tarit Kanti Biswas*, 61 C.L.J. at p. 552.

[10] In *re Motilal Ghosh* and *Others*, 45 Cal., 233-34.

[11] *Skipworth's case* (1873), 9 Q.B. 232.

and especially those who, either voluntarily or by compulsion, are subject to its jurisdiction, from the mischief they will incur if the authority of the tribunal be undermined or impaired.[12] It is, therefore, only such libel upon a judge as has a tendency to obstruct the course of justice by weakening the authority of the court by destroying the confidence of the public in the administration of justice that gives legitimate ground for proceedings for contempt of court. "The essence of contempt is action or inaction amounting to an interference with or obstruction to or having a tendency to interfere with or to obstruct the due administration of justice."[13]

It is not necessary for contempt proceedings that there should be actual hindrance to the administration of justice; it is enough if the tendency is there. Chief Justice Sanderson of the Calcutta High Court remarked, "The question is not whether the article in fact obstructed or interfered with the due course of justice, but whether it is 'calculated' to obstruct and interfere with the due course of justice."[14]

An attack or a comment on a judge derogatory or scandalous to him is contempt of court, not only if it refers to a pending cause, but also if it refers to a cause which has been decided. Justice Sir Asutosh Mookerjee said, "It is immaterial whether the attack on the Judge is with reference to a cause about to be tried, or actually under trial or recently adjudged; in each instance, the tendency is to poison the fountain of justice, to create distrust, and to destroy the confidence of the people in the courts, which are of prime importance to them in the protection of their rights and liberties: Rex *v* Gray."[15] A contemner is punished not only for attempting to obstruct or for actually obstructing the course of justice in a particular case but also for attempting to hamper the course of justice in all cases of a particular nature or all cases that may come in future before the court concerned for adjudication. In *Rex* v. *Editor of the New Statesman*[16] the accused was punished not for interfering with the course of justice in that case—which was impossible for the case was already ended—but for endeavouring to impede the course of justice in all cases of birth control which might come before Mr. Justice Avory in future. Nor is this all. Even a general attack on the character and conduct of the judges as a whole or a judge independently of any case may be contempt of court. The recent decisions of the Calcutta High Court in *re Tushar Kanti Ghosh Tarit Kanti Biswas*[17] and of the Allahabad High Court in *re an Advocate of Allahabad*[18] are definite authorities on this point.

It should not, however, be assumed that any adverse or unfavourable comment on the decision of a judge or the administration of justice or the conduct and character of a judge will make the writer liable to proceedings for contempt of court. It is generally agreed that after a judgment is delivered the decision and the judge are given over to criticism. As Russell, C. J., said, "Judges and courts are alike open to criticism, and if reasonable argument or expostulation is offered against any judicial act as contrary to law or the public good, no court could or would treat that as contempt of court."[19] The administration of justice is a matter of universal interest to the whole community; the decision of a judge, his conduct and character, the verdict of a jury, can all be made subjects of free comment. But in commenting on these matters a critic must see that he does not betray any lack of decency and fair-mindedness; he must scrupulously attend to the truth and elucidate the truth honestly and in good faith and to the best of his knowledge and ability. Human being as he is, he may on occasions betray his fallible character. His judgment may at times be biased, one way or the other; but so long as it does not reflect on his

[12] *Rex v Davies*, (1906) K. B. 40; In *re Motilal Ghosh*, 45, Cal., 233; *Crown v Habib*, 6 Lah, 533-4. [13] Per Mukherjee, J., *In re Tushar Kanti Ghosh*, 61 C.L.J., 435.
[14] *In re Motilal Ghosh*. 45 Cal., 117.
[15] *In re Motilal Ghosh*, 45 Cal. 169, 234. [16] 1927, 44 T-L.R. 301.
[17] 61 C.L.J., 376. [18] (1935) A.L.J. 125 or 1935 A.I.R. All I.
[19] *Rex v Gray*, 1900 2Q. B. 36, 40.

good faith and so long as his comments are fair, no one has a right to complain. Lord Atkin of the Judicial Committee of the Privy Council in a recent case has laid down the principle in this form, " Whether the authority and position of an individual judge or the due administration of justice is considered, no wrong is committed by any member of the public who exercises the ordinary right of criticising in good faith, in private or public, the public act done in the seat of justice. The path of criticism is a public way: the wrong-headed are permitted to err therein; provided that members of the public abstain from imputing improper motives to those taking part in the administration of justice and are genuinely exercising a right of criticism and not acting in malice or attempting to impair the administration of justice, they are immune. Justice is not a cloistered virtue: she must be allowed to suffer the scrutiny and respectful, even though outspoken, comments of ordinary man."[20] That the conduct of the judges should, if necessary, be brought to the bar of public opinion like other matters of public concern, that the administration of justice should be made a subject for public discussion, are an undisputed matter. But it is incumbent upon those who pass judgment upon the administrators of justice that they should not give vent to harsh and uncharitable views of the conduct of the judges; that they should exercise a fair, honest and impartial judgment. The essential requisite for fair comment is that it must contain reasoning and discussion, and not declamation and invective calculated not to further public interest but to bring the administration of justice into contempt or to assail the character of the judge.[21] It is no fair comment to write that the accused was set at liberty though he was guilty; but it will be perfectly within the bounds of fair criticism to point out by arguments and reasoning where the judge has erred or where there has been a failure of justice. So again, a critic may bemoan the state of the law which has led to unsatisfactory results but to inveigh against the judge, calling him a knave or a fool, would be an offence within the meaning of the law of contempt of court, though it would be harmless to allege that the judge has misunderstood or misapplied the law or omitted to consider or apply it correctly. As Crump, J., of the Bombay High Court said, " As I understand the law, it is perfectly open to anybody to say that the decision of this court is a wrong decision and I myself should not object to the use of the term ' unjust ' . . . . I would not for a moment do anything to check healthy criticism if such criticism points out the shortcomings of the court, without imputing to them motives which can only be regarded as corrupt motives."[22] Further, a critic must eschew using such terms as ' vindictive judgment,' ' vindictive sentence,' ' cruel sentence ' or ' monstrous sentence.'[23] Peacock, C.J., of the Calcutta High Court, said that the word ' cruel ' imputed a wish to cause pain and implied a pleasure to inflict pain.[24]

The truth of the statement or the allegation which gives ground for prosecution is no defence in contempt proceedings. A contemner cannot escape punishment simply by pleading the truth of his allegation. In a contempt case the question is not whether the comment has any basis in facts. The real issue is, is it calculated, or has it any tendency, to so impugn the conduct and character of a judge as to compromise his prestige in the eyes of the public or to diminish the confidence of the people in the impartiality of his justice? In the recent *Hindusthan Times* contempt case Chief Justice Sir Iqbal Ahmed said, " If the allegation contained in the affidavit are true, they constitute a mitigation of the offence. The offence nevertheless remains."[25] In the matter of *Ram Mohon Lal Agarwala* (case No. 439) the Allahabad High Court also held the same view.

[20] *Andre Paul Terence Ambard v. Attorney-General of Trinidad and Tobago*, 1936 A.C. 322; A.I.R. 1936 P.C 141; 38 P.L.R 541; 40 C.W.N. 801.

[21] *Rex v. White*, Per Grose, J, (1807-08) 1 Camp. 359.

[22] *In re Satvabodha Ramchandra*, 47 Bom. 76, 88.

[23] See *in the matter of Banks and Fenwick*, 26 C.L.J. at p. 452-3 and *in re Murli Manohar Prasad*, 8 Pat. at p. 342.

[24] *In the matter of Banks and Fenwick*, 26, C.L.J, at p. 452-53.

[25] *Hindusthan Times Contempt Case*, p. 8.

In refusing permission to the accused to call witnesses to prove his allegation the court observed, " Clearly there can be no justification of contempt of court, even assuming that the writer of the manifesto believed all he stated therein to be true. If anything in the manifesto amounts to contempt of court, he is not permitted to lead evidence to establish the truth of his allegations."[26]

Publishers and editors must be very careful in publishing in print any rumour which is contemptuous in character. A contemner cannot escape liability merely by alleging that there is a rumour to that effect and that it needs be contradicted or that he does not give credence to it. Woodroffe, J. of the Calcutta High Court observed, " One cannot escape either contempt or libel merely by alleging that there was a rumour. This is a common way in which libels are spread. This existence of a rumour, if there was one in fact is no justification in itself for its repetition."[27] But much depends on the intent and purpose and the effect of the article. If the critic can prove that bringing the court into contempt was farthest from his mind and that his motive was to allay the suspicions of the people he may escape punishment.[28]

Nor can a qualifying ' if ' purge a statement of its contemptuous elements.[29] A contemptuous charge against a judge is no less contempt of court even if it is made in a hypothetical form. To say that " if it is true that the judges of the High Court decide cases without applying their minds to the material before them, etc.," is a contempt of court.[30]

In determining the guilt of an accused person in a contempt case the court is not so much concerned with the intention of the writer as with the effect of the article, probable or actual. It may happen that a writer is actuated by the best of motives, but if his writings betray any disregard for the authority and integrity of those who are commissioned to minister His Majesty's justice he will in all probability be guilty of an offence within the meaning of the law of contempt. Justice Wadia of the Bombay High Court maintained, " The intention of the writer may often be of secondary importance: the question is, what is the effect of the articles, and have they a tendency to obstruct and interfere with the due and proper course of administration of justice."[31]

[26] 1935, All. 38, 39; In Skipworth's case Blackburn, J. said, " The truth of it has nothing to do with the question The question at present is, is he trying to interfere with the course of justice? . . . But, however true the statements made might be, to prejudice the trial is none the less a contempt of court; and one which we must check." (1873) 9 Q.B 234.

[27] *In re Motilal Ghosh*, 45 Cal. at p. 205 [28] *Ibid.*, Per Mukherjee, J., at p. 224-25.

[29] Judgment of the Allahabad High Court in the *Hindusthan Times contempt case.*

[30] The *Hindusthan Times Cntempt Case*, p. 9.

[31] In *Demibai Gangji Sojpal v. Kowji Sojpal and others*, A.I.R. 1937, Bom. 305, 306. Justice Sir Daver's judgment in *re Claridge* may also be seen in this connection. 15 I.C. 93, 94.

SOME CULTURAL ASPECTS OF ALA-UD-DIN KHILJI'S REIGN

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ALA-UD-DIN KHILJI's reign was a creative age ; in sheer brilliancy of achievements it can favourably compare with any other epoch of Medieval Indian History. India was astir with a new life. The pre-Khilji period was an age of preparation ; it was then that the tremendous work of planting firmly the Muslim power in Northern India was accomplished. The Khliji period was an age of fruition. The tide of Muslim conquests which had been flowing steadily

ever since the battle of Tarain (1194 A.D.) reached its height in the Khilji period. It changed the whole face of politics ; the Muslims, for the first time for over a century, attained an unquestioned supremacy in India. Muslim arms were everywhere triumphant and the Muslim Empire for the first time embraced nearly the whole of India. These brilliant triumphs gave tonic to the Muslim mind. For them, those were indeed the years of enchantment, of glory and of romance. It produced a state of affairs in which their energy could find free scope. It was a robust and fearless age giving large scope to individual energy and material creation and it was an age rich in art, letters and spiritual forces. National wealth increased under the impetus of prolonged peace. Muslim India was pulsating with a new life ; the wonderful spring of Muslim culture burst into life. It would be interesting to trace the great currents of thought of this remarkable era, which was rich in character and ability.

In evaluating the Turkish achievements, Dr. R. P. Tripathi remarks:— "The battlefield was not their only theatre of action nor sword their only weapon. An army of peace was equally active, carrying from one end to the other of the Empire the spiritual message of Islam. Led by saintly and able leaders they carried on their work of love with enviable self-sacrifice and ceaseless energy. They worked unceasingly to throw a durable bridge between the followers of Islam and Hinduism. They created an atmosphere which was likely to be very favourable for responsive respect and appreciation." [1]

Nizam-ud-Din Aulia, one of the greatest saints of medieval India, lived in the reign of Ala-ud-Din. The beauty of his character, the saintliness of his mind, the breadth of his view and his entire freedom from all the narrowing influences of clericalism were universally recognised. To come under his influence was to feel life at its amplest and noblest. He exercised a tremendous influence in moulding the lives of the people of those times; to many his name was an inspiration. The concourse of people desirous of paying homage to the great saint was so great that on the road between Delhi and Ghyaspur, platforms, provided with adequate water arrangement, had been built for the people to offer their prayers. Many of the followers of the Sheikh were cultured scholars and spent their time in the study of books of philosophy and mysticism. It was primarily due to the influence and teachings of the Sheikh that a new life was infused into the dry bones of orthodoxy. The other leading Sheikhs of this age were Ala-ud-Din and Rukan-ud-Din. They too played an important part in broadening the mental outlook of the Muslims by their spiritual fervour. Throughout the reign of Ala-ud-Din, Sheikh Ala-ud-Din, grandson of Sheikh Farid-ud-Din occupied an honoured position at Ajudhan. It was on account of his great piety that he had the honour of being put in charge of the mausoleum of the great saint Sheikh Farid-ud-Din. The other renowned saint, Sheikh Rukan-ud-Din, was the son of the famous Sheikh Sardar-ud-Din and the grandson of the still more famous Sheikh Baha-ud-Din of Multan. The people of the adjoining territory of Sind, Multan and Uch became his great admirers.

These saints were rich in the stuff of human nature. They gave religion a new meaning and opened out a new order of religious toleration. They played an important part in changing the face of medieval society; they were the forerunners of the great Bhakti leaders, who in the next two generations undertook the Herculean task of bridging the gulf between the Hindus and the Muslims.

It was an age of great theologians. The leading theologian was Sayed Taj-ud-Din. For many years he served as the Qazi of Oudh but later on he was transferred to Badaun. He had established his reputation for scholarship and generosity. His generosity was uncalculating and spontaneous. Another

[1] Dr. R. P. Tripathi's Presidential Address at the Medieval Section, Indian History Congress, 1941

leading Sayed was Rukan-ud-Din, Qazi of Kara. He was renowned for his saintly life and scholarship. Barani had the privilege of coming into close contact with both these renowned Sayeds and he gives the highest praise to them as regards their virtuous conduct and noble bearing. There were two famous Sayeds of Kaithal, Sayed Marghis-ud-Din and his elder brother Sayed Mirjib-ud-Din. They too enjoyed a high reputation for noble conduct. The other chief ornaments of the church were—Sayeds: Majad-ud-Din, Hassan and Mubarak. In Jhujjar the leading Sayeds were Taj-ud-Din, Jalal-ud-Din and Jamal. These scholars and learned administrators must have exerted an elevating influence on the state and the community.

There were famous preachers. It was an age of dogmatic religion; faith alone could move the large illiterate masses. The leading preacher was Maulana Amad-ud-Din Hassan. There was a note of the popular preacher in his style. Wit and wisdom flowed from his tongue in profusion. He swayed the masses by the fervour of his sermons. His sermons were attended by the élite of the town—scholars, poets and other eminent men. His sermons were characterised by high oratorical quality, depth of thought and originality of utterance. Another famous preacher was Zia-ud-Din. He was well versed in the Quran and quoted verse after verse so aptly that he had established his reputation as one of the foremost preachers and scholars of India. It is said that more than three thousand people used to listen to his lectures with rapt attention. But he grew envious of Sheikh Nizam-ud-Din and in consequence ended his days in disgrace. Another gifted preacher was Shahab-ud-Din. He had an inexhaustible supply of anecdotes culled from the legends of the law, the pages of history and his own abundant experience of life. Thousands of people used to attend his lectures. Another preacher was Maulana Karim-ud-Din. He was a great writer of prose and poetry of a very high order. His polished orations impressed the audience but failed to attract a large popular gathering. Another famous preacher was Maulana Jalal Hassan. He was full of jokes, morals and maxims. He enlivened his lectures by humorous illustrations. But perhaps the most eminent preacher was Maulana Badar-ud-Din. He had come from Oudh to Delhi. He was noted for his piety and good moral conduct. His language was not artificial; it was suffused with the sincerity of his thoughts and hence his sermons were able to move his hearers even to tears. He held men in a spell by the sheer passion and momentum of his feelings. These preachers played an important part in widening the horizon of the mind.

Maulana Hamid-ud-Din, Maulana Latif and the two sons of the latter had reduced the recitation of the Quran to a fine art. They recited the Quran with such grace and melody that people listened with rapt attention. As they recited the Quran, their eyes lighted up with a fine frenzy and their sermons showed some glint of spiritual quality.

Ala-ud-Din had a number of polished courtiers who enlivened his leisure moments by their wit and scholarship. They were not only gay and charming companions but also cultured scholars. Their gift of comic illustration and allusion was unequalled. Their note of fun was unfailing. Their wit was swift and illuminating, fresh and sparkling. The chief courtiers were—Taj-ud-Din, Rukan-ud-Din, Aiz-ud-Din and Nasir-ud-Din. According to Barani, such gifted and polished courtiers had never been seen or heard of before.

There was a large number of scholars who had distinguished themselves in the various arts and sciences of those days. Such learned and accomplished scholars were not to be found in either Samarkand, Baghdad, Egypt, Khwarizm or Persia. In this great creative age were to be found masters of dialectics, well versed in logic and philosophy, eminent theologians and rhetoricians who were adept in the use of similies and metaphors, and scholars who had mastered the physical sciences and were the veritable wonders of the age. Barani has given a long list of such eminent scholars. Qazi Fakhar-ud-Din, Qazi Sharf-ud-Din, Maulana Nasir-ud-Din, Maulana Taj-ud-Din were some of these famous

scholars. There were also scholars who made excellent commentaries on the Quran, *e.g.*, Maulana Jamal-ud-Din and Maulana Allaud-Din and Khwaja Zaki.

Amir Arslan was a historian of striking ability. He had studied the history of the past with such thoroughness that whenever Ala-ud-Din required any information about the events of the past, it was supplied to him by Amir Arslan without even consulting the history books. Another noted historian was Kabir-ud-Din who was gifted with a rich impressive style and stately rhetoric. He recorded the main events of the reign of Ala-ud-Din.

This great age could boast of a large number of renowned physicians and surgeons. The chief physician was Maulana Badar-ud-Din. He was such a shrewd and capable physician that when once people in order to test his skill, mixed the urine of a man with that of an animal, and brought it to him for getting it tested, he was able to point out humorously that such tricks would not succeed with him. He was not only a great physician but also a great teacher of the science of medicine. He explained the most intricate problems of medical science to his students in such a lucid manner that they could easily understand them. Another leading physician was Maulana Sadar-ud-Din. He was the son of the reputed physician Maulana Hassan. He was an expert in diagnosis and curing diseases. Yamini was one of the most famous teachers of the science of medicine of those times. Of his pupils, Ilam-ud-Din, Maulana Aiz-ud-Din and Badar-ud-Din rose to prominence. Jaja was an eminent surgeon and Ilam-ud-Din was an expert in curing eye-diseases by means of collyrium.

The science of astronomy and astrology made tremendous progress during this period. There were a number of astronomers who were expert in preparing astronomical tables. People had great faith in astrology; no important work was commenced or expedition undertaken without consulting the astrologers. The astrologers got handsome rewards from the Sultan, the nobles and the grandees. Sharif-ud-Din was the chief astrologer.

There were many accomplished poets. "The prince of poets was Amir Khusrau, the parrot of Hind, whose many works testify to the boundless fertility of his muse. He was a gifted bard and singer, whose flights of fancy, command over the instrument of language, the variety of subjects, and the marvellous ease and grace with which he describes human passions and emotions and the scenes of love and war, place him among the greatest poets of all time."[1] Amir Khusrau was a versatile genius—he excelled in different branches of Persian literature—Ghazzals, Qasidas, Masnavis, etc. He touches every mood—of graceful sentiment as in *Ashiqa*, of delicate fantasy as in *Hasht Behisht* and of poignant passion as in *Majnun-o-Leyla*. Khusrau's *Khamsa*, written in imitation of Nizami's style, attained a high degree of excellence. Of these poems, *Shirin-o-Khusrau* and *Majnun-o-Leyla* rank as masterpieces of Persian literature. The former describes the old romantic story in a highly artistic style, while the latter is written in a simple, chaste and elegant style. Khusrau depicts the play of human passions with much force and freedom. Every emotion of love is touched upon—longing, jealousy, hope, disappointment, reconciliation and fruition. In these poems there is a note of deep and persistent emotion. Khusrau wrote a number of Historical Masnavis—*Qiran-us-Sadain*, *Miftah-ul-Futuh*, *Nuh Sipahr*, *Tughlak-Nama* and *Ashiqa*. *Ashiqa* is decidedly the best of the lot. It describes the love of Prince Khizr Khan and Devala Devi, the princess of Deogir. "The facts of history, narrated with great fidelity, have been woven round with such a rich mass of fresh fancies and variegated imagery that the whole forms a peerless specimen of the masterpieces of romantic literature."[2] The poem is the best of Khusrau's Masnavis because here we breathe

[1] Medieval India by Dr. Ishwari Prasad, p. 497.
[2] Life and works of Amir Khusrau by Dr. Mohammad Wahid, p. 176.

the very atmosphere of India's greatness. Khusrau strikes a patriotic note when he sings of the glory of India—of the beauty of her flowers, the splendour of her silk and brocade cloths, the sweetness of the Hindi language and the charming grace of her fair maidens.

Khusrau wrote five Dewans—*Tuhfat-us-Sighar*, *Wast-ul-Hayat*, *Ghurrat-ul-Kamal*, *Beqiya Naqiya* and *Nishat-ul-Kamal*. Although a large number of Ghazzals are not of a very high standard, yet the best Ghazzals are quite charming and graceful. Khusrau shows an outstanding gift of lyricism. Khusrau's best Ghazzals certainly deserve the high praise, which has been bestowed upon them by Dr. Mohammad Wahid. Dr. Wahid thus describes the chief characteristics of Khusrau's Ghazzals:— "Many of his poems are full of fervent love, a fiery passion capable of both exoteric as well as esoteric interpretation. This coupled with their peculiar melodiousness, has made his poems extremely popular with the Sufis. There are other poems in a gentler and more restrained vein, which fill our hearts with vague longings, a tender joy or a soft melancholy. Still others are boisterously joyful, overflowing with the joys of physical life—the fair women, the music, the wine, the flowers, the pleasant summer rains, the singing birds and the flowing waters. Khusrau's lyrics have a peculiar finesse and subtlety of ideas that most of the Persian poets lack." [1]

Another gifted poet was Amir Hassan, whom Barani has styled the Sa'adi of India. Other poets of lesser note such as Sadar-ud-Din, Fakhr-ud-Din, Hamid-ud-Din, Maulana Arif, Abid Hakim, and Sheikh Ansari kept a spark of poetry alive.

Architecture too made much progress during this period. According to Sir John Marshall, Ala-ud-Din was "the author of buildings of unexampled grace and nobility." Alai Darwaza, situated in the south cloister of Ala-ud-Din's extension of Qutb-ud-Din's Great Mosque in Delhi was built in 1310 A.D. It is the best specimen of early Muslim architecture in India. General Cunningham writes:—"I consider that the gateway of Ala-ud-Din is the most beautiful specimen of Pathan architecture that I have seen." Sir John Marshall's description of the gateway is as masterly as it is poetic and graceful: "Seen at a distance its well-proportioned lineaments are accentuated by the alternating red and white colour of its walls, and an added dignity is given by the high plinth on which it stands. At closer range, the harmony of form and colour is enhanced by the wealth of lace-like decorations, graven on every square-foot of its exterior walls Then as one passes into the hall, this effect of warm sumptuous beauty gives place to one of quiet solemnity, to which every feature of the interior seems to contribute—the subdued red of the sandstone, the stateliness of the portals, the plain expanse of the dome, the shapely horse-shoe arches that support it, and the bold geometric patterning of walls and window screens. The keynotes of this building are its perfect symmetry and the structural propriety of all its parts.[2]

Another great architectural achievement of Ala-ud-Din was the extension of Qutb-ud-Din's Great Mosque in Delhi. The fort of Siri contained Ala-ud-Din's celebrated palace of the "thousand pillars" (the '*Qasr-e-hazare-sutun*'). Hauz Alai or Hauz Khas, a magnificent tank covering over 70 acres of land was built by Ala-ud-Din in 1295 A.D. and was enclosed by stone and masonry walls.[3]

1 Life and works of Amir Khusrau by Dr. Mohammad Wahid, p. 176.
2 Cambridge History of India, Vol. III, p. 584.
3 Archaeology and monumental remains of Delhi by Carr Stephen, p. 83.

PROPERTY IN ABORIGINAL INDIA*

NABENDU DATTA-MAJUMDER, M.A., B.L., F.R.A.I.

THE term property has been defined in different ways by different writers. For example, Hobhouse regards property as the control of man over things, the control being more or less permanent.[1] Hamilton and Till think of property as an accepted medley of duties, privileges and mutualities.[2] According to Commons, property is a claim as well as a conflict of claims to things that are scarce; rights of property arise out of the regulation of this conflict.[3] Herskovits tries to clarify the concept of property by summarizing three of the most important connotations of the term. These are the privilege of use, the privilege of disposal, and the privilege of destruction.[4] Complete ownership necessitates the presence of all the three privileges, but such totality of ownership is not usually found in practice.

It is very difficult to set up some absolute criteria of property and ownership. The elements which are involved in these concepts may vary in different cultures. As with other cultural institutions, the institution of property should be studied in the context of a particular culture, in its inter-relations with other institutions of the same culture. Hobhouse emphasizes this factor of variation when he says that "property is a principle which admits of variation in several distinct directions."[5]

In this paper I would use three expressions which need explanation. The expressions are communal property, private property, and personal property. Communal property is property belonging to a village, a clan or some such social group. Private property refers to land and other natural resources which are vital for the production of the means of subsistence within a community, but owned by individuals or individual families. Personal or individual property is property in houses, dress, ornaments, implements, etc., belonging to individuals. This distinction between different kinds of property is important in connection with the highly controversial problem of individual *versus* communal ownership in primitive societies.

The first question I would deal with here is what constitutes property among the primitive tribes of India, in other words, what are the objects to which the right of ownership extends among these tribes The idea of property has been developed among all the tribes under consideration, whatever may be the economic level. Property rights, whether communal or individual, are jealously guarded. These property rights extend over land and other natural resources, *e.g.*, streams, forests, forest produce, etc., and houses, domestic articles, dress, ornaments, implements, etc.

The second question is what is the theory of property prevailing among the aboriginals themselves, *i.e.*, exactly what gives the claim to property according to them. An answer to this question is to be found in the property conceptions of the Konds and the Santals. According to them labour is the main source of property rights. The Konds claim full rights of property in the soil on the ground that they have cleared the jungle and prepared the land for cultivation. The Santals think that they have every right to enjoy the fruits of their labour and assert their claims to land that they have cleared. The strength of this property sense is manifested not so much within the community as in the relations of a community with the outside world, in the relations of one village with another, of one clan with another, and of tribes with the government. Any attempt at encroachment of village or clan property gives rise to severe quarrels and battles.

* Read at the Indian Science Congress, Nagpur, 1945.

1 L. T. Hobhouse—"The Historical Evolution of Property, in Fact and in Idea,"—Property : Its Duties and Rights, London.

2 W. H. Hamilton and I. Till—"Property," Encyclopaedia of the Social Sciences, Vol. XII.

3 J. R. Commons—Institutional Economics : Its Place in Political Economy, New York.

4 M. J. Herskovits—The Economic Life of Primitive Peoples, New York, 1940.

5 L. T. Hobhouse—*op. cit.*

In most of the tribes, land and other natural resources vital for the production of the means of subsistence of a community come under the category of communal property, that is, belong either to the village or to the clan. Individual members of a community have usufructuary rights, *e.g.*, the right of hunting in common hunting grounds, the right of cultivating any part of communal land which is not already cultivated by another member, etc. To take a few examples, hill sides for the shifting cultivation of the Maria belong to the clan. Among the hill Konds land belongs to the village. Land, rivers, and forest produce belong to the village community among the Santals. In intact Mundari Khuntkatti villages, *i.e.*, villages still preserving their old customs and organization, land is owned by the village community. The headman of a Santal village (Manjhi) and that of a Munda village (Munda) have no superior rights of property over village land. They have their shares of land along with other members of the community. Land among the Garos really belongs to the village, though the wife of the *nokma* or headman of the village is spoken of as the proprietor. Every member of the village has the right to cultivate whatever land he requires and wherever he chooses within the village boundary. The wife of the *nokma* is more a visible symbol of village ownership than an absolute owner. The *nokma*, however, can sell land subject to the permission of his wife and her *machong* or motherhood. (It should be noted that descent and inheritance among the Garos follow the female line.) Among the Wars of the southern slopes of the Khasi Hills, the hill sides belong to the *seng*, which is a collection of families supposed to be sprung from some common ancestress or ancestor. Among the Khasis a very large proportion of land is called *ri-kur*, *i.e.*, the property of the clan.

The right of possession and use, enjoyed by individual members, in communal property is regulated by the village community or the clan, as the case may be. Among the Konds there is periodical redistribution of land to ensure economic justice. Among the Santals there is an annual ceremony when all lands are formally returned to the village community, and re-allocated to its members. It is one of the specific duties of the *Paramanik*, a Santal village official, to see that land is properly distributed and to prevent the monopoly of good land by individuals. Among the Lhota Nagas the members of a clan meet annually in order to apportion out the land to be cut by each member.

Private property in land and other natural resources is to be found among some tribes, and seems to be of recent origin. It is absent among shifting cultivators, such as the hill Marias, Kutiah Konds, hill Garos, etc., and present only among fixed cultivators, such as the Angami Nagas, Khasis, etc. It is interesting to note that even among the Angamis, who normally practise terraced cultivation and privately own the terraced rice-fields, there is a certain amount of *jhum* land in a number of Angami villages, which is still communal property. I am inclined to regard these Angami *jhum* lands as an indication of the fact that in the past the Angamis practised *jhum* cultivation, and had communal property in land. Among the Khasis there is a class of land in the high plateau of the Khasi Hills, which is called *ri-kynti*, and either acquired by a man or a woman individually or inherited by a woman from her mother. Such lands are held privately. There is also private property in *hali* or irrigated paddy lands as well as high lands among the Syntengs of the Jaintia Hills. The Angamis recognize private property in wood and bamboo near the villages, and carefully preserve them. Though large streams like the Siju are communal property among the Angamis, yet private property in small streams is recognized. He who taps a new stream and digs an irrigation channel establishes a right to the water drawn in his channel to the exclusion of anybody who wants to tap the same stream higher up. There is private property in whatever rice lands the Maria Gonds possess in the valleys. Valuable rice lands are the joint property of the family among them, ownership being vested in the male members, *i.e.*, the father, sons, brother's sons and father's brothers.

At this stage I would refer to the fallacious hypothesis that *jhum* lands, where jhuming is the normal form of cultivation, are privately owned. This

hypothesis is implied in the following statement made by Hutton, " Jhum land that has not yet become the subject of private rights cannot, of course, be sold except by the clan or kindred owning it, though with their consent it might be possible for a man to sell his share in the common rights. Jhuming, however, is of quite secondary importance in the Angami country, the Chakroma villages excepted."[6] Then he adds a footnote, saying, " And for this reason common rights in land still survived. Where jhuming is the normal form of cultivation, private rights have superseded common rights, as among the Semas and Aos."[7] In the face of the fact that the vast majority of the tribes who normally practise shifting cultivation, whether in Assam or in Central India, have communal property in land, this hypothesis cannot be maintained. The existence of the idea of private property in *jhum* land in a few of the Naga tribes is, I think, of recent origin, and has to be explained in other ways. This may be due to the growing scarcity of *jhum* land as a result of the reservation of forests, and the repercussion of privately owned valley lands.

Property in land, communal as well as private, is usually established with boundary marks. Paths, streams, trees, stones, and natural features of any sort serve the purpose of demarcating boundaries. Such property rights are jealously guarded. The Konds guard their village property against any encroachment by neighbouring villagers, and this often leads to fierce battles. This is true of other tribes also.

I would now take up the third category of property, *i.e.*, personal property which relates to articles that are more intimately associated with the individual members of a community than land and other natural resources. For example, the Kharias have personal property in houses, household articles, dress, ornaments and hunting implements. The Baigas have personal property in axes, cooking pots, and ornaments. The Khasis have personal property in houses, domestic utensils and jewellery. It should be noted that the means of production, which are of vital importance for the survival of a community, are, as a rule, outside the scope of private or personal property among the primitive tribes. It may be argued that the *dao* of the Garos and the axe of the Baigas are one of the means of production, but individually owned. The answer is that the *dao* and the axe are essential not only for the shifting cultivation of the Garos and the Baigas respectively, but also for their personal defence against human and faunal enemies.

I would next deal with three special kinds of property ; these are property in planted trees and their fruits, faunal, and human property. Planted trees usually belong to the planters, even though they are on another man's land. For instance, among the Kharias the ownership of trees planted by a person on waste land as well as on another person's land vests in the planter. There are cases of a number of persons being the owners of trees planted by them on a plot belonging to an entirely different person. The Angami Nagas recognize property in special trees, valuable for their timber for constructive purposes, growing on land owned by another man. To establish one's claim to such property it is sufficient to prove that one has been preserving a tree on another's land.

Faunal property is property in animals, wild as well as domestic. Wild animals in the communal hunting grounds are communal property, but the hunted animal is usually the property of the hunter, though he usually shares it with his fellow members. The hill Kharias often share out the spoils of hunting. Wild animals or birds which have been killed or trapped are individually owned among the Lushai Kukis. The Konds can pursue a wounded animal even to the hunting grounds of other villages, the only condition being that a certain portion of the game has to be given to the villagers on whose land it has been killed. As a proof of the identity of the animal, the measure

[6] J. H. Hutton—The Angami Nagas, London, 1921, p. 141.
[7] J. H. Hutton—*op. cit.*, p. 141, footnote.

of the *gotteru* or slot of the animal when it was first wounded should be taken. Domestic animals are usually owned by individuals. Natural marks are made use of in identifying the cattle of different owners. There are also different ways of slitting and cropping the ears, as among the Angami Nagas. Human property is property in human beings. This form of property is found only in the institution of slavery among the Mongoloid tribes. The manner of acquisition of slaves is usually through raids on neighbouring tribes, but sometimes through purchase. Among the Lushai Kukis, the captives of raids, called *sal*, are the property of the individual captors. When guns first made their appearance in the Lushai Hills, these slaves used to be exchanged for guns. The western tribes used to sell one strong *sal* for two guns. Children and marriageable women are, as a rule, taken as captives, the latter being disposed of in marriage and the captor getting the marriage price. The Lushai Kukis have another kind of slaves, called *inpuichhung boi* consisting of widows, orphans and other helpless members of the community, who are used in *jhum* cultivation and all sorts of menial work for the chief. Property in slaves is also present among the Nagas, Garos and Khasis. But this form of property has been disappearing as a result of contact with the British Government. Raids are no longer as frequent as before, and former slaves, if they want to go back to the villages they were captured from, are helped by the officials.

In this connection I should like to discuss the erroneous notion that wives among primitive tribes come under the category of human property. This is far from being true. The womenfolk are useful, economic co-partners of the menfolk in primitive communities. This co-operation between the two sexes is at the very root of primitive economic organization in India. It is true that some payment has to be made for the securing of wives among the primitive tribes. But this does not make property of the womenfolk. In the upper classes of Indian and European societies heavy dowries have to be made for the securing of a bridegroom, and husbands have to make costly presents to their wives to keep them in good mood. Does this fact make property of husbands or wives in these societies ? The economic importance of the womenfolk in the primitive world is greater, and, consequently, their position is better, than that of the womenfolk in the rich classes of Indian and European societies. The contribution of the latter to society, besides their being the machinery for reproduction, is practically nil. The economic rights of the womenfolk in aboriginal India is evidenced in the laws of inheritance. Even among a patrilineal tribe as the Konds, where inheritance of valley-lands runs in the male line, daughters participate equally with the sons in personal property, such as, ornaments, household furniture, and other moveables, and are entitled to maintenance out of the real estate until marriage. In matrilineal tribes like the Garos and Khasis, it is only women and not men, that can inherit landed property. Among the Memi Nagas, who are closely allied to the Angami Nagas, all land purchased by a man during his life-time is inherited, failing sons, by the daughter in perpetuity. An Angami daughter cannot inherit landed property, but can get a life-interest in as much land as the father pleases. According to Angami custom one-third of the deceased's property, including land, must be reserved for the widow. Among the Kezama Nagas the widow inherits all the moveable property. What goes above does not imply that there is no room for the improvement of the position of aboriginal women. There is certainly much to be done in the matter of economic relief and reorganization, education, personal and public health, etc. But this problem is bound up with the wider problem of the primitive tribes in general.

In conclusion, I would say a few words about the individualization of property in land, that is the growth of private property. The history of Munda land tenure is highly interesting, and throws a flood of light on this problem. Originally the *parha* organization of Mundas was fully democratic, and all land belonged to the village community. The *parha* consisted of a group of ten to twenty-five villages under a chosen leader called *Manki*. Each *parha* was independent. In course of time a *Raja* (king) arose among them, who brought these *parhas*

and village communities under his domination, and demanded tributes and services from them. The *Raja* took actual possession of a few villages as his private demesne. The area thus possessed was known as *khas bhandar*. The brothers and other near relatives of the *Raja* were granted a number of villages for their maintenance (*Khorposh*). Even at this stage the village community owned land communally, the only qualification being that the *Munda* (headman) of the village had to collect rent from every villager and pay it to the *Raja*. The next step in the process of the individualization of landed property was taken when the *Raja*, led by ever-increasing ambition, began to introduce numbers of Hindu adventurers from Behar and the Central Provinces, and reward their services with *jagirs* or grants of villages. These foreign adventurers, accustomed to the feudal method of land tenure, started to assert real rights to land and impose the feudal system. The aborigines of Chota Nagpur, who considered themselves the sole proprietors of land, naturally resisted such intrusion. This clash of economic interests and ideologies ultimately resulted in the breaking down of the original communal system.

A number of villages managed to retain some sort of communal system, subject to the payment of a permanently fixed rent to the *Raja* or superior landlord. These were known as Mundari Khuntkatti tenancies. In the intact Khuntkatti villages all land belonged to the village community, and there used to be periodical redistribution of land. It was the village community and not the individual villagers that had to pay the rent. Every villager had to pay *chanda* or his share of the rent to the *Munda* (headman) who had to pay the total amount of rent to the landlord on behalf of the community. The Munda had no superior rights in village land, and used to be remunerated by the *chandas* payable by one of the villages. The process of individualization did not spare these khuntkatti villages for long. The first step in this direction was the acquisition by the *Raja* of a few acres of land as his own share (*Raj-angs* or Rajhas) in a khuntkatti village. The Raja settled his own tenants or *parjas* on *rajhas* lands. These *parjas* instead of paying *chanda* to the *Munda* along with other villagers paid rent direct to the *Raja*. This inroad of the *parjas* may be said to be an infection of the communal body of the Munda Khuntkatti villages by a foreign germ which rapidly multiplied itself, and corroded the vitals of the Munda communal system. The final step in the disintegration of the communal system was taken when an alien landlord or the village headman arrogated to himself full proprietory rights in village lands, and started enhancing rent and collecting *chanda* direct from the *khunkattidars* (*i.e.*, the villagers). In 1912, when S. C. Roy published his monograph on the Mundas, only 156 villages, covering an area of 153.7 sq. miles, still retained the communal Khuntkatti character, after successfully withstanding the ruthless process of individualization which had already engulfed about 7508.58 sq. miles of the estate under the Maharaja of Chota Nagpur. The vast majority of the Munda villages today are *bhuinhari* villages where only a few scraps of land are still regarded as the ancestral property of the descendants of the *bhuinhars* or original settlers, the *Khuntkatti* communal character is completely gone, and the once free owners of land are now reduced to mere serfs.

Another way in which the idea of private property in land grows among the primitive tribes is the adoption of plough cultivation in valley lands. Now-a-days most tribes are practising plough cultivation together with their age-old shifting cultivation, and consequently have both valley-lands and Jhum-lands. The valley-lands are usually privately owned, though there is communal property in Jhum-land. This is the case with the Maria Gonds, Konds, Chirus and others. The Chirus hold their low-lying fields at the feet of the hills on permanent tenure from the Manipur State or other land-lords in return for an annual rent. Such lands can be sold, mortgaged or disposed of in other ways. The growth of the idea of private property in valley-lands may be due to two factors: *(i)* Plough cultivation in valley lands requires greater individual care and expenditure of energy; and *(ii)* private property in land is the rule in the surrounding plains.

Private ownership of valley-lands is having its repercussion on the ownership of Jhum-lands. This repercussion is being manifested, among some tribes, in the replacement of communal ownership of jhum lands by private ownership. For example, the old Kuki clans inhabiting the hills bordering Manipur,—the Aimol, Anal, Chawte, Chiru, Kolhen, Kom, Lamgang, Purum, Tikhup, and Vaiphei—are moving nearer to the plains in order to take valley lands on lease from the State for plough cultivation. They still do some amount of Jhuming, and proprietory rights are being recognized in jhum lands.

The increasing tendency to adopt plough cultivation is having far-reaching consequences. The gradual change-over from jhuming to plough cultivation means much more than a mere change of the technique of production. This change in the technique of production is affecting not only the system of ownership, but the whole social system. For example, with the introduction of plough cultivation among the Chirus the idea of private property in land has been growing, and with the growth of private property in land the influence of the household and the house father has been increasing and that of the Village community declining. The communal character of society has been giving way to the rising tide of individualism.

THE MYTH OF THE BROTHERHOOD OF MAN

SUKUMAR HALDAR

A crucial test of the character of a religion is its effect upon mankind in promoting peace and goodwill by bringing about human fraternity. Christians assert with confidence that the very conception of the brotherhood of man only became known in the world through the teaching of Christ This forms part of a more comprehensive claim that all that is good in this bad world was derived from the same source. The notion of priority, entertained by Christians in matters pertaining to ethics, springs from the root-idea that the Hebrews who were favoured by God with the supreme gift of a supernatural revelation of Himself, were the oldest of the human races. India and China were unknown to Europeans as ancient countries. Writing in 1925, Sir Arthur Keith observed that until then only two lands could rightly claim to represent the cradle of civilization—Egypt, in the valley of the Nile, and Mesopotamia, watered by the Tigirs and the Euphrates; but that now India has entered as a third and serious claimant. The Professor has stated in "The Science of Language" (p. 40), "The opinion that the Pagan religions were mere corruptions of the religion of the Old Testament was supported by men of high authority and great earning is now as completely surrendered as the attempt to explain Greek and Latin as corruptions of Hebrew." Dugald Stewart, the Scotch philosopher, who died in 1828, wrote an essay in which he endeavoured to prove that not only Sanskrit literature but also the Sanskrit language was a forgery made by the crafty Brahmans after Alexander's conquest of north-western India. Sir Edwin Arnold has told us in his "Indian Poetry and Idylls" that the Ramayana and the Mahabharata "were not known to Europe, even by name, till Sir William Jones (who died in 1794) announced their existence." Modern research has thrown light on the early history of man and has knocked the bottom out of such fond delusions. The belief in the priority of Christianity as a moral force in the world constitutes the cause of the White Man's superiority complex which leads him to regard the coloured races of Asia, Africa and America as his inferiors and to hold that those races

must always remain in a position of inferiority to himself. It is not likely that with such notions of superiority the White Man should at all favour the idea of the brotherhood of mankind.

The history of Christianity and the actual condition of affairs in the modern world would show the utter hollowness of the claim put forward so confidently on behalf of Christianity as a unifying force. The only fellowship recognized by Christians is what is called Christian Fellowship; but even this ideal, which excludes the majority of mankind, is in practice further narrowed down by excluding coloured Christian peoples from association with white Christians on a footing of equality.

The Bible tells us that the Jews were God's Chosen People on whom God by solemn covenants conferred special favours. This was the beginning of the idea and practice of exclusiveness and of division between man and man It has led to the Christians claiming to be the children of God in succession to and supersession of the Jews. As. Mr. H. G. Wells has pointed out in "The Fate of Homo Sapiens," there is a widespread disposition of the Protestant Christians to identify themselves with the Chosen People either mystically or physically. The editor of the *Epiphany*, the Oxford Mission paper, told a Hindu inquirer on October 31, 1942, "Christ created a new Church or divine society, because the Old Jewish Church had broken its Covenant by sin: it rejected the Saviour and King, and we Christians are the true Israel." So much from the Protestant standpoint. Catholics regard their own Church as the only true Church of Christ, and they affirm that no one outside the "true Catholic Faith" can obtain Christian salvation.[1] It would follow that the Catholics put their claim to be the children of God on a higher plane. It was long before splits occurred in the Church that Paul stated in his third Epistle to the Galatians that Christians "are all the children of God by faith in Jesus Christ." Christ himself has openly applied the term "dogs" to non-Christians (Matt. xv. 26). The division between Christians and non-Christians thus created is naturally followed by modern Christians. A missionary paper, the *Signs of the Times*, wrote on May 7, 1940, "Upon the children of God rests the great responsibility of bringing the message of peace to those who do not know Christ." The expression "children of God" obviously means the Christians. Obviously also the facts stated do not suggest that the Christian can and does regard non-Christians as his brothers.

Let us look more closely into the teachings of the Bible itself. Outside the deeply orthodox sections there are not a few cultured Christians who do not look to the Old Testament for moral standards. Every book of the Old Testament breathes the spirit of intolerence and embodies the negation of fraternity. Following the Old Testament, the Synagogue Benediction in the Jewish Prayer Book contains this formula, "Blessed art thou, Oh Lord our God, King of the Universe, who hast not made me a heathen, who hast not made me a slave, who hast not made me a woman."

There is no denying the fact that the exclusive selection of the Jews by their Lord God as His Chosen people was a deliberate act on the part of that God. Mr. T. Troward, formerly a divisional Judge in the Punjab, as a good Christian, has thus dealt with the matter in his "Bible Mystery and Bible Meaning" (London: A. M. Philpot), "It is impossible to read the Bible and shut our eyes to the fact that it tells us of God making a Covenant with Abraham and thenceforward separating His descendants by a divine interposition from the remainder of Mankind, and for this separation of a certain portion of the race as special objects of Divine favour forms an integral part of Scripture from the story of Cain and Abel to the description of 'the camp of the saints and the beloved city' in the Book of Revelation." Christian fellowship has directly followed the brotherhood of Judaism.

[1] *Extra ecclesiam nulla salus.*

God's Law, delivered through Moses in Lev. xxv. 44, runs thus, "Both thy Bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaids." Thus was discrimination taught between God's Chosen People and the heathen. In Matthew xviii. 17, Jesus tells his disciples that they are to treat as heathen those Jews who may refuse to receive the Gospel of salvation. It is said in 2 Cor. vi, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath ye that believeth with an infidel?" It is also said in the same Judaic style, "Wherefore come out from among them and be ye separate, saith the Lord."

Jesus, as God incarnate, professed to follow in the footsteps of his Father in Heaven. He made this quite clear in his open preference for God's Chosen People. He emphasized the fact that Salvation was for the Jews (John IV. 22). He made this perfectly clear to the woman of Canaan Matt. XV, and to the Greek woman in Mark VII. Christ, while instructing the Jews how to deal with their brethren, tells them that if a man neglects to hear the Church they should regard him as a heathen man and a publican. This clearly shows that Christ discriminated between Jew and heathen just as Jehovah did. Christ's injunction to his apostles was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel" (Matt. X). The Rev. Dr. F. C. Burkitt, Professor of Divinity at Cambridge, states in his book entitled "Jesus Christ—An Historical Cutline," "He himself is reported to have said, 'It is not fair to take the children's bread and throw it to the dogs' and the oldest repetition of this story tells us distinctly that He had not been sent to outside nations but to the Israelites." As the writer in the Encyclopaedia Britannica has observed, "Christ did not seek converts outside Israel." Christ teaches a tribal doctrine when he says, "Blessed are ye when men shall hate you and when they shall separate you from their company... for the Son of Man's sake" (Luke VI. 22). Jesus voiced the milder law of tribal warfare when he said, "He that is not against us is for us" (Luke IX. 48), and the more vigorous in "He that is not with us is against us" (Luke XI. 22). Separatism is taught by Jesus in Luke IX. 5, "Whosoever will not receive you . . . shake off the very dust from your feet as a testimony against them." This breathes also the old spirit of retaliation.

It is stated in Mark XII that Jesus told a scribe in reply to that man's question that the first commandment of all was that the Jews had only one God and that the second commandment for the Jews was, "Thou shalt love thy neighbour as thyself." But in Luke X. 36 and 39 Jesus gives a narrow meaning to the term "neighbour," which he restricts to benefactors only. Rightly did Jesus say that there was no other commandment greater than these two. Jehovah's taboos of the Decalogue do not include love as a positive virtue. But Christ's second commandment loses its value through the interpretation he has put upon the word "neighbour." His followers have taken the word in the restricted sense he has applied to it; and the fearful results which have followed are recorded in the history of Christendom. Whatever his followers may say, Jesus himself has declared in Chapter XII of Luke that he came not to bring peace, but to create divisions.

Matt. XXV provides a parable about the sheep and the goats spoken by Jesus. It is said that Jesus (mentioned in the text as the Son of man) shall come in his glory with his holy angels and shall be seated upon the throne of his glory, and before him shall be gathered all nations, and that he shall separate the nations as a shepherd divides his sheep from his goats. The Jews (*i.e.*, the sheep) will sit on his right hand, while the Gentiles (*i.e.*, the goats) on the left. To those on his right hand (the Jews) he will assign the kingdom of God "prepared for them from the foundation of the world." To those on his left (the

Gentiles) he will say, "Depart from me, ye cursed, unto everlasting fire, prepared for the devil and his angels." In pronouncing this terrible judgment Christ will give as his reason that the Gentiles had performed no kind acts to Christ's brethren and thus to himself. Christ thus made it clear that the Gentiles might have been blessed by God and might have inherited the kingdom of heaven if they had shown kindness to his brethren, the Jews, and that it was their want of kindness to the Jews which had provoked the vengeance of God who consigned them to eternal hell-fire. This makes it crystal clear that Jesus discriminated sharply between Jews and others. The Jewish nation, as Sir Arthur Keith has observed in the *Literary Guide* for April, 1944, is one of the most tenaciously exclusive nations the world has ever seen.

The idea of the brotherhood of humanity is altogether foreign to the teachings of Christ. It is stated in the Chapters XV and XVI of the Acts that St. Paul went out on a tour of inspection, revisiting the cities wherein the Gospel had been previously preached, in order to find out how things stood. He visited Syria and other places confirming the churches as he went round. It is stated that when he and his companion Silas had gone through Phrygia and the region of Galatia they were forbidden of the Holy Ghost to preach the word in Asia." It is further stated that after they had gone to Mysia they tried to go to Bithynia "but the spirit suffered them not." It would thus appear that the third God of the Trinity also did not want the message of Salvation to be preached to all mankind.

The distinction between Jew and Gentile so flagrantly displayed in the Old Testament remained in full force even after the Advent. Special visions were needed to teach St. Peter that he might have dealings with Gentiles in spite of law and custom to the contrary. It is stated in Acts xi, that St. Peter addressed an assembly saying, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." Christian preachers and apologists constantly appeal to the witness of Scripture in proof of the universal scope of Divine Love. But it is clearly stated in St. John iv. 22, "Salvation is of the Jews." This has been fully endorsed by Christ himself.

Professor Gilbert Murray wrote: "To the Jews in early times Jehovah—or, as the Greeks called him, Iao—was their God and other Gods were Gods of their enemies. He had established an elaborate system of laws and taboos which marked the Jews out as his chosen people." Prosessor Murray wrote in the same place, "Iao was indeed a jealous God. The Christian movement starting from Jerusalem inherited the Jewish exclusiveness."

Jewish exclusiveness is an unmistakable fact of experience; but it suits the purpose of Christian apologists to pass it over. It has its root deep down in the body of Holy Scripture. Moses the Lawgiver told the Israelites under divine inspiration, "And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them . . . If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? Thou shall not be afraid of them; but shalt well remember what the Lord thy God did unto Pharaoh, and unto Egypt." (Deut. vii.). We know how Paul has strictly warned Christians against association with unbelievers (2 Cor. vi. 14).

As a fervent Christian, the Rev. Dr. Du Plessis, Professor in the Stellenbosch University, wrote in the *International Review of Missions*, "Ought we not to regard this racial prejudice, which is so persistent and ineradicable, as fulfilling a distinct function in the Divine Order? Nature, we are told, while careless of the single life is infinitely careful of the type. Race prejudice is primarily the instinct of race preservation."

The Bible affords ample justification to Christians for their unbrotherly treatment of non-Christians. Thus, before the emancipation of slaves in America in the memorable year 1863, Christians believed that the conversion of the Negroes to Christianity made no difference in their status of slaves. Reinhold

Niebuhr has, in his "Moral Man and Immoral Society," quoted the following ruling given in 1727 by the Bishop of London to the slave-owners of the southern colonies of America, "Christianity and the embracing of the Gospel does not make the least alteration in civil property or in any of the duties which belong to civil relations; but in all these respects it continues persons just in the same state as it found them. The freedom which Christianity gives is freedom from the bondage of sin and Satan, and from the dominion of man's lusts and passions and inordinate desires; but as to their outward condition, whatever that was before, whether bond or free, their being baptised and becoming Christians makes no manner of change in them."

Sir A. G. Cardew, K.C.I.E., I.C.S., has stated in the "Rationalist Annual, 1934" (Watts: London) that in 1452 Pope Nicholas V granted to the King of Portugal the right to attack all heathen wherever he might find them, seize their goods, "and consign their persons to eternal slavery." Nicholas's grant was repeated in 1454 and confirmed by the Popes Calixtus III and Sixtus IV. When Columbus discovered the New World, Pope Alexander VI, of famous and fragrant memory, granted practically the same rights to the King of Spain.

The system of slavery is incompatible with the spirit of brotherhood. In the West, the matter has been complicated by the colour-bar. About the treatment of Christian Negroes by Whites in the greatest Christian democracy of the West, Mr. James A. Scott wrote in *World Order* in 1938, "In the fourteen States where they live in largest numbers an elaborate though somewhat flexible etiquette deeply entrenched in law and custom, governs every detail of interracial association. Under no conditions, it prescribes, is a Negro to be addressed as 'Mr.' or 'Mrs.' Never is he to sit on a bench in a public park or read as a patron in a public library. He must enter and leave a street car by a designated door—in some localities the front, in others the rear—sit in a designated section. Unless a servant of some White passenger, he must travel in a jim-crow compartment, frequently a division of a luggage car and at all railroad stations he must use separate waiting rooms. When he has business at a hotel, he is generally required to use the freight elevator. In the matter of residence he is relegated *en masse* to undesirable quarters on the otherside of the tracks where insanitation prevails and such services as garbage collection are woefully inadequate, because he cannot vote. Above all, he must not commit the offence of dining with a White Man." Nowhere is the Negro more fundamentally handicapped, the writer pointed out, than in the lack of educational opportunities.

FRANKLIN DELANO ROOSEVELT

THE thirty-second President of the United States, Franklin Delano Roosevelt was the only man to be elected the nation's chief executive four times. There had been a precedent against a third term; it was broken in 1940 when Roosevelt, having completed two full four-year terms in the White House, became the nominee of the Democratic Party for a third, and won the popular election.

On July 11, 1944, President Roosevelt announced at his news conference that if nominated for another term by the Democratic Convention he would accept, and if elected by the people he would serve. He added, however; "I would not run in the usual partisan, political sense. But if the people command me to continue in this office and in this war, I have as little right to withdraw as a soldier has to leave his post in the line."

On July 20 at the Democratic National Convention in Chicago, Illinois, Roosevelt was nominated for a fourth term. The President delivered his speech

of acceptance to the Convention by radio from a Pacific Coastnaval base. In November, 1944 he was again elected, by popular vote, to the office of President.

Roosevelt was first elected President in 1932, when the nation was at the nadir of the economic depression. Four years later, recovery had well advanced, and he was re-elected, carrying all but two of the 48 states. In 1940 he was for a third time the nominee of the Democratic Party. The 1940 election brought out a record vote. Of the 48 states, Roosevelt defeated Wendell Willkie, Republican candidate, in all but ten. In 1944, he defeated Governor John Dewey of New York in the Presidential election.

Roosevelt was born at Hyde Park, in New York State's Hudson River Valley, on January 30, 1882, His father, James, was a landowner, his mother Sara Delano Roosevelt, the daughter of a New York shipping merchant. Theodore Roosevelt, the twenty-sixth U.S. President and a Republican was his fifth cousin.

He was married in New York City on March 17, 1905 to Anna Eleanor Roosevelt, niece of the then President, Theodore Roosevelt. Their children were James, now a Colonel in the Marine Corps, Elliott, now a Brigadier General in the Army Air Forces, Franklin D. Jr., Lieutenant Commander in the Navy, John, a Lieutenant in the Navy and Anna Eleanor, now the wife of Major John Boettiger.

Interested in Ships at an Early Age

Franklin D. Roosevelt, who was to become a leader in reforms for the benefit of the average man, was born and reared in a prosperous family. When he was three years old he went abroad for the first time. As a boy he learned to ride, shoot, play polo and tennis, and run an ice-boat. He learned to speak French and German fluently. At an early age he became interested in ships.

He attended the Groton preparatory school in New England and there won a Latin prize but did not particularly distinguish himself as a scholar or an athlete. From Groton he went to Harvard, where he became editor and President of the University's daily news-paper. He was graduated in the class of 1904 with the degree of Bachelor of Arts, stayed another year for graduate work, then entered the Columbia University Law School where he studied for three years. He was admitted to the New York State Bar in 1907. For three years he was managing clerk with a New York law firm, then became a junior member of another.

Elected to State Senate

In 1910 the Democratic Party leaders of Dutchess County, New York—at that time a Republican stronghold—saw in young Roosevelt a promising candidate for the state senate. Roosevelt, after a vigorous campaign, edged out a victory and became the first Democrat elected to the state senate from that district in 28 years. He was not yet 30 years old.

At Albany, the state capital, he made a mark by leading a small block of Democrats in a successful move to defeat the leading candidate of the party for the U. S. Senate. Roosevelt charged that the candidate's record disqualified him, and he managed to force the substitution of another. It was a victory over a political machine and marked him as a leader with independence and ability.

In the following year, 1911, he helped to organize a New York State campaign for Woodrow Wilson as the Democratic candidate for President, and in 1912 was a delegate to the National Convention that nominated Wilson. A severe illness prevented him from taking part in the campaign for Wilson or for his own re-election, but through the work of friends he was returned to the state senate by a somewhat larger plurality than before.

When Wilson was elected he made Roosevelt Assistant Secretary of the Navy. This gave full rein to his enthusiasm for ships. He converted useless yards into naval supply plants, started the building of a naval reserve by training civilian units, and helped to break up a coalition of armour plate manufacturers. He was soon recognized as a "strong Navy" man. After the United States entered the war in 1917, the young Assistant Secretary was largely responsible for the placing of a mine barrage across the North Sea, from Norway to the Orkneys, and for the building of swift submarine chasers. In the summer of 1918, he inspected U. S. warcraft in European waters and after the armistice he supervised the demobilization of U. S. Navy stations and bases. In February, 1919, he returned to the United States with President Wilson and began speaking in favour of the League of Nations.

Nominee for Vice-President in 1920

In 1920 he was the Democratic Party's nominee for Vice-President, the running mate of James M. Cox of Ohio. He resigned his Navy post and in the ensuing campaign made 800 speeches. The election resulted in a Republican victory, and Roosevelt returned to private life and the practice of law.

In 1921, while on vacation at the family's summer home at Campobello Island, off New Brunswick, he was stricken with infantile paralysis. For a time his life was in danger, then he recovered but had partially lost the use of his legs. He went to Warm Springs, in the southern state of Georgia, where he was helped by the healing natural waters, and after a time was able to walk with the use of canes and leg braces. Later he established the Warm Springs Foundation there, and millions of dollars were raised through public subscriptions to provide treatment for other sufferers from the disease.

For a time his infirmity was naturally discouraging, but he soon found new interest and purpose in life. He resumed the practice of law in New York in 1924 and took on a number of other jobs. He became a director of the Maryland Casualty Company; chairman of the committee to raise funds for the completion of the (Episcopal) Cathedral of St. John the Divine; president of the Woodrow Wilson Foundation, the Boy Scout Foundation of Greater New York and the Seamen's Institute, and trustee of Vassar College In that year Alfred E. Smith, Governor of New York, sought the Democratic nomination for President. The Democratic Party's convention was held in New York. Roosevelt went to the platform to make an appeal for Smith's nomination and he received an ovation.

Four years later Roosevelt again presented Governor Smith's name to the convention, calling him "the Happy Warrior," an allusion to Wordsworth's poem. Smith was nominated. At Smith's insistence Roosevelt was drafted as the Democratic nominee for governor of New York. This office Roosevelt won by the narrow margin of 25,000 votes, but in 1930 he was re-elected by the unprecedented plurality of 750,003 votes.

Administration Marked by Social Security Legislation

The New York Legislature was preponderantly Republican, but cordial relations prevailed between it and the Governor. Roosevelt's administration was marked by the passage of a number of social welfare laws; tax relief for farmers, and a constructive conservation programme, including the reforestation of denuded areas. In 1931 the economic depression had brought widespread unemployment, and Roosevelt invited other state Governors to Albany to discuss measures to meet the situation. New York was the first state to appropriate funds for unemployment relief.

In 1932 he was nominated for the Presidency by the Democratic Party. He flew to Chicago to accept and pledged a "new deal" for the American

people. He was elected by majorities in 42 of the 48 states and took office at a time when the nation was at the bottom of the worst financial depression in its history. The stock market collapse of 1923 had been followed by business and industrial paralysis, with an estimated 12,000,000 persons unemployed. The new President told the public "the only thing we have to fear is fear itself." He declared a bank holiday to give the harried institutions a chance to catch their breath. On the day after his inauguration he summoned an extraordinary session of Congress, to meet on March 9.

The President already had called to his aid authorities on economics, finance, the social sciences, law and government—many of these experts were from the universities. Their function was to bring forward plans for recovery that would fit into the framework of the American Government. With the support of men and women of all political affiliations in Congress, a programme of social and economic reform was enacted.

The first measure was an emergency banking act, ordering the surrender of all gold to the government, and providing for the assistance of embarrassed institutions. Other acts to insure depositors' funds and facilitate the flow of money were passed. There followed measures in many fields: the Agricultural Adjustment Act (stabilizing farm income); the Home Owners Loan Corporation (protecting householders from mortgage foreclosure); the Federal Securities Act (putting operations in the stock market under regulation); the Tennessee Valley Authority (a federal power and conservation project with a wide area of service); the Federal Emergency Relief Administration; the Emergency Transportation Act; the Public Works Administration; the Works Progress Administration; the Commodity Credit Corporation; and the National Recovery Act.

Sought to enlarge Supreme Court

When this last messure (NRA) was nullified by the U.S. Supreme Court which found it unconstitutional, Roosevelt sought authority to enlarge the court. This provoked a storm of controversy; his proposal was defeated. Yet his popular strength was not impaired. In the 1936 election he received 27,476,673 votes to 16,679,583 for his Republican opponent, Alfred M. Landon, and carried all but two states.

Roosevelt early recognized danger signals in Europe and the Far East. He warned that war anywhere would endanger the peace of the Western Hemisphere. He fostered a good neighbour Policy which drew the nations of North and South America into a closer fraternity. He recalled Ambasador Pugh Wilson for consultation, a move interpreted widely as a protest against Nazi persecution of minorities. In July, 1939, he asked Congress to repeal the arms embargo of the Neutrality Act. This, Congress did not do, but in November he effected his purpose by obtaining the cash and carry act under which belligerents might purchase supplies in America and carry them away in any but American ships. Axis nations objected that this aided the nations they had marked for doom.

After Germany invaded Denmark and Norway, Roosevelt ordered U.S. protection to be extended to Greenland and Iceland. When in June, 1940, Mussolini ordered Italy's attack on France, the President, in a commencement address at the University of Virginia, said: "The hand that held the dagger has struck it into the back of its neighbour."

Roosevelt's politics brought criticism from some quarters of America, and rage from the Axis, but by 1940 the plans of the aggressor nations were plain to most Americans. Few were surprised when the Democrats named Roosevelt for their candidate a third time. Again he was elected with an impressive majority of the electoral vote (carrying 38 of the 48 states) but a smaller plurality of the popular vote, which proved the biggest in U.S. history. When the election was over, partisan disputes were laid aside and ranks closed again.

Roosevelt had appointed two Republicans to key posts in his Cabinet: Henry L. Stimson as Secretary of War, the late Frank Knox as Secretary of the Navy. A few months later the President outlined America's role as "the arsenal of democracy." Under lend-lease, munitions were supplied to Britain, China, Russia and other nations fighting against the Axis.

In 1941 he declared a state of national emergency, to replace the limited emergency declared in 1939, and Americans began building greater industries for defence—and after the Japanese attack on Pearl Harbour on December 7, 1941—for war. He had sought to prevent this by a direct appeal and warning to Emperor Hirohito over the heads of the Japanese administration, as he earlier had made appeals and warnings to Hitler and Mussolini.

After America's entry into the war, Mr. Roosevelt as President and Commander-in-Chief took the leadership in mobilizing the man-power and physical resources of the nation, creating war agencies under his emergency power and proposing much legislation for the consideration of Congress. In pursuance of the higher strategic and political objectives of the war, he played a leading part in enhancing Allied solidarity by conferences with leaders of the United Nations—at Casablanca in January, 1943, at Quebec in August, 1943, at Cairo and Teheran in November of the same year, again at Quebec in September, 1944, and at Yalta in February of this year; besides the frequent visits of Allied leaders to Washington.

HISTORICAL SETTING OF A DISMAL EPISODE—THE CYCLONE OF 1833

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DUE to their peculiar geographical position, the districts of 24-Parganas and Midnapore are generally exposed to repeated ravages of nature from the Bay of Bengal. Cyclones and floods are almost an annual experience with the unhappy people of those districts. Instances like the last devastation which shock our memory, though not a regular feature, are not rare in occurrence. Here we get an incident from the records of the East India Company which happened over a hundred years ago in the 24-Parganas and Midnapore, as appalling and stirring as the last phenomenon.

The cyclone under review broke out over the 24-Parganas and Midnapore, accompanied by a terrible flood, on the 21st May, 1833. The nature of the storm and its violence can well be imagined from the following extract from the report of James Donnithorne, the salt agent at Hijili—"...from the hour of 10 P.M. on the night of the 20th May until 4 P.M. of the 21st the Gale gradually increased and at that time became beyond conception terrific, defying bars, bolts and fastenings of every description, tearing even the plasters from the walls of the Houses, both within and without and forcing up the ceiling of one half of the apartment, tiles from which at 6 o'clock in the evening were found lying at distance of 170 yards from the dwelling, a part of the roof of the Public Cutcherry was likewise carried away and a great portion of the records entirely destroyed, by such a tempest." [1] The places which suffered most were the villages around Diamond Harbour, Contai, Khejri, Tamluk and Mahisadal,

[1] Home Public Consultations—22nd July, 1833, No. 56.

The green paddy fields were washed off in the impetuous currents of inundations; trees and vegetables were battered and blighted; many *pucca* buildings were dismantled and demolished and the water reservoirs or tanks were so badly damaged that they became unworkable for all practical purposes. Referring to the devastations caused around Diamond Harbour, Dampier, the Commissioner of Sundarbans wrote—"The face of the country on both sides of the river...is very deplorable, the water covers the lowland, the vegetables appear blighted and destroyed and all along the coast the tanks have been rendered unfit for use." [2] Of the destructions committed at Contai, Donnithorne remarked "The hurricane I consider as having been much more violent in the neighbourhood of Contai than in any other part of the district judging from the trees, and injury done to the *pucca* buildings; seven apartments of my own dwelling were wholly unrooted (Sic) and the Public Cutcherry sustained nearly the same injury." [3]

If the range of devastations extended over a wide area, its effects on life and property were even more terrible. Thousands of lives were lost in this mad orgy of nature. The suffering of the surviving population knew no bounds. The majority of them had lost their hearths and homes and they had no other resources to fall back upon.[4] To add to their miseries, acute want of food and water prevailed everywhere and the helpless masses began to die of starvation and thirst. Dampier, while he was busy in relief works at Khejri, recorded the state of things there in one of his reports which is really painful to read. He said that the sufferers "were in a state of very great exhaustion from want and many of the women almost in a state of nudity, you will be better able to judge of the state of these wretched sufferers when I tell you that after the crowd had dispersed and the distribution ceased we find a man dead on the ground who has ceased to breathe whilst waiting for the assistance which would have saved his life." [5]

No civilised government can remain a dummy spectator of this miserable state of affairs. The authorities at Fort William who were inspired by the humanitarian ideals of Lord Bentinck at once rushed to the rescue of the helpless sufferers with food and water. Dampier was deputed to Diamond Harbour with the absolute charge of the general superintendence of relief works in different affected areas. The Magistrates of Midnapore and Hijili were asked to co-operate with Dampier in the working of the relief scheme. Dampier was given Rs. 10,000 in cash for the relief works.

The first step taken by the Commissioner and his associates was to meet the immediate requirements of the sufferers. Food, drink and cloths—all these were distributed indiscriminately to the people in the very beginning.. At Khejri Dampier is said to have distributed rice to the value of Rs. 1,500 in one morning only. A large store of rice was purchased at government's expense for the purpose of distribution and attempts were made to induce the merchants and dealers to transport rice to the affected areas by giving them a small premium. Moreover, Dampier opened many depots of rice, tobacco and cloths, etc., in different centres so that the benefit of relief might reach the people of remote villages. The officer in charge of each affected district was to report to the nearest depot, through his *Gumashtha*, the requirements of the sufferers, and the supply used to be made from there.

Besides rice and cloths, small coins of four and eight annas were also distributed among the people. But strict attention was paid to prevent abuse.

The most interesting and the important part of the whole relief scheme was the plan of employing the sufferers, who sought relief, in the various relief activities undertaken by the Government. They were encouraged to offer their

2 Home Public Consultations, 3rd June, 1833, No. 43.
3 " " " , 15th July, 1833, No. 28.
4 " " , 10th June, 1833, No. 35.
5 " " " , 10th June, 1833, No. 38.

labours in repairing and constructing damaged tanks and water reservoirs. Those who refused to work were considered unfit for getting the benefit of relief. "The principles prescribed for your guidance" thus the Government at Fort William instructed the Magistrates of Midnapore and Hijili "being that generally (exceptions being made in particular instances and for sufficient reasons) no one should be allowed to receive aid who is able but may refuse to labour, that the labour for which the aid may be given should be that which may be most useful to those relieved and to the others similarly situated with them...."[6] Further, a large number of labourers was imported from 24-Parganas for the purpose of this construction work.

As the cultivating class was affected most by the destruction of the agricultural lands, strenuous attempts were made to induce the local Zamindars to help their ryots to recover their estates and thereby to relieve the Government to some extent of the heavy burden of expense. "It is supposed that the Zamindars who are so much interested in recovering the property of their estates will themselves come forward to relieve the ryots; and thus prevent the whole expense of the measures required for their present assistance being thrown on the Government alone. You will use every proper means to induce the Zamindars to make exertions for that purpose."[7] But the appeal of the Government practically went unheard—only a very few Zamindars responding to the call. Failing to receive any adequate response, the Government in despair threatened the Zamindars with the notice of non-exemption of their Government revenues,[8] but it also failed to produce any effect on them. In the whole district of Midnapore, none except the Rani of Mahisadal offered any help to their ryots. "With the exception" wrote the Magistrate of Hijili "of the Ranee of Mysa-dal, the proprietress of Purgunnah Goomghur, I have not heard any that have come forward to relieve or assist their ryots. The exertions of the Ranee in providing the sufferers with fresh water and rice have been represented to me as highly praiseworthy."[9] The ryots were also encouraged to return to their own lands and to undertake cultivation at the commencement of the rain. The Government advanced money and distributed paddy seeds to them for the agricultural purposes. Further they were asked to rely on their own labour and industry to make good their losses and "not on the temporary charity of the Government."

The success of the relief scheme was fully apparent in course of a short time. Dampier described the state of the country around Diamond Harbour in the following lines—"I found on the whole the state of the country improving along the banks of the River on each side above Diamond Harbour, the inhabitants were busily employed in repairing and renewing the Bunds which had been destroyed so as to secure the paddy fields from any further injury by the high tides. At Diamond Harbour the Bunds are completed sufficiently to prevent inundations during the rains and I am happy to say that sickness has almost entirely disappeared from the station."[10] We do not know what the public did for the helpless sufferers, as it is not mentioned in the official records. But this much is certain that practically no substantial help came from the Zamindar class and they remained within their splendid isolation when a terrible calamity took a heavy toll of life and property in two major districts of Bengal.

6 Home Public Consultations, 10 June, 1833, No. 36.
7 " " " , 10 June, 1833, No. 36.
8 " " " , 10 June, 1833, No. 50.
9 " " " , 1 July, 1833, No. 31.
10 " " " , 25 June, 1833, No. 59.

SCIENCE NOTES

Palaeolithic Climatology and Associated Human Culture

The earliest human culture for which evidence has survived is one of stone. Hence the period of this culture is called the Stone Age. The Stone Age is divided into three main divisions :

the Eolithic or Pre-Palaeolithic—the dawn period :
the Palaeolithic or Old Stone Age :
the Neolithic or New Stone Age.

The Palaeolithic period is further divided and sub-divided into the following :

Lower Palaeolithic :
(*i*) Chellean stage ;
(*ii*) Acheulean stage ;

Middle Palaeolithic :
(*i*) Mousterian stage ;
(*iii*) Aurignacian stage ;

Upper Palaeolithic :
(*i*) Solutrean stage ;
(*ii*) Magdalenian stage.

The successive stages of culture have been named after the earliest or most important of the sites investigated in which that particular type of culture has been found. Thus, the Chellean stage has been named after the locality on the Somme, where these implements were first found ; Acheulean from St. Acheulm near Amiens ; Mousterian from the Rock Shelter of Le Moustier, Les Eyziès, in the Valley of the Dordogne, etc.

Geological and palaeontological evidence points to the fact that from about the close of the Pliocene, the world entered upon a great Ice Age, which was accompanied by isostatic and eustatic changes. Louis Agassiz, a Swiss naturalist, was the first to propose the glacial theory in about the middle of the last century. Being a Swiss, he had studied glaciers in Switzerland, and had seen the clear evidence that Alpine glaciers were formerly more extensive. He saw that the same evidence was present in the British Isles and in America and proposed the theory that there had been a Glacial Period. The Scottish geologist, James Geikie, strongly urged upon this conclusion, and the facts on which he relied are fully set forth in the last edition of his " Great Ice Age " (1894). The sceptical world received the suggestion with the usual scepticism, destined only to be triumphantly vindicated by the epoch-making researches of Penck and Brückner in the Alps.

According to Penck and Brückner (in their classic work on " Die Alpin in Eiszeitalter " ; three volumes, published from 1901-1909), the Alpine Foreland shows two distinct moraines : the Young Moraine which retains its form essentially uneroded and is composed of little-weathered material, and the Old Moraine, deeply weathered and with its form largely obliterated. Confirming and extending these indications, the valleys draining away from the Alps show four series of outwash gravels, at different heights above the stream courses, the Older Deckenschotter, the Younger Deckenschotter, the High Terrace Gravels, and the Low Terrace Gravels.

The Older Deckenschotter, of which only fragments are preserved, was spread out in great sheets on the peneplain which stretched in preglacial times away from the foot of the Alps.

The Younger Deckenschotter forms similar sheets, which however are sunk in hollows eroded in the older Deckenschotter.

The two younger gravels form terraces along the rivers and being confined to the valleys, seldom take on the sheet form of the older gravels. The fluvio-glacial origin of these gravels is beyond doubt.

On this basis Penck and Brückner deduced four distinct and successive glaciations :

Würm	glaciation	which	formed	the	Lower	Terrace
Riss	,,	,,	,,	,,	Higher	Terrace
Mindel	,,	,,	,,	,,	Younger	Deckenschotter
Günz	,,	,,	,,	,,	Older	Deckenschotter.

These four glaciations were separated by mild inter-glacial periods.

Investigations carried on in other parts of the world indicate the existence of evidence of similar four glacial, separated by mild inter-glacial, periods.

North America	Alps	N. German Plain
Wisconsin		
Peorian int. gl.	Würm	Weichsel
Iowan		
Sangamon	Int. gl.	Int. gl.
Illinoian	Riss	Flaming
Yarmouth int. gl.	Int. gl.	Int. gl.
Kansan	Mindel	Saale
Aftonian	Int. gl.	Int. gl.
Nebraskan or Jerseyan	Günz	Elster

Thanks to the researches of de Terra and Paterson of the Yale–Cambridge N. India Expedition in 1935, it has been established that the Himalayan region experienced a glacial cycle of similar nature.

Thus, it is established that throughout the northern hemisphere, at least, there were very marked climatic fluctuations during the Glacial Age, wherein periods of severe cold were followed by periods of milder climate.

While our information about the intensity of the four glacial stages are more definite, relative uncertainty prevails over the question of extent, duration and intensity of the climatic elements in the inter-glacial periods. The reality of the Riss-Würm inter-glacial period is, however, attested by lacustrine and other deposits which yield palaeontological data signifying a climate warmer than at present. Gagel's conclusions support the idea of a complete removal of the ice at least once in the Pleistocene; and the general tenor of evidence suggests that the Mindel-Riss inter-glacial period (when climate is believed to have been warmer than in the other interglacial periods) witnessed the most complete deglaciation of the glacial regions.

In the foregoing paragraphs we have seen the nature and extent of the climatic pulsations in the Glacial Age, which may be said to correspond to the Palaeolithic Period of Archaeology and Anthropology. And in the following paragraphs an attempt will be made, albeit in a brief compass, to show the vital bearing of the climatic pulsations on the vicissitudes of human evolution.

At the opening of the Palaeolithic period, the Chellean Man was living in the würm Mindel-Riss inter-glacial period, as is indicated by, among many other things, the animal remains found in association with Chellean implements in the river gravels. The characteristic type of implement is a large, heavy one sometimes as much as ten inches long and roughly of an elongated pear shape. It is very carefully and finely made when the material is of flint, but much rougher when of quartzite. This instrument is known as "boucher" or hand-axe.

The climate then became colder, until the intense cold of the Riss glaciation developed. This was followed by a würm interglacial period, the Riss-Würm, which saw the further development of the Chellean industry and the rise of the Acheulean stage. The Chellean stage of culture passes into the Acheulean by a regular development. The characteristic implement is still the "boucher" and is a development of the Chellean, but of a much finer, lighter and more trenchant form. Its edge, made so intentionally by flaking, nearly always is slightly twisted or waved. Later it became lanceolate in form.

As the warm period drew to a close, the Acheulean Man began to be replaced by early Mousterian Man, who, as climate grew colder, sought the protection of rock shelters and caves, in which he continued to live throughout the Würm period. During the Mousterian culture, the boucher disappears and the flake takes its place. Of these the so-called Levallois flake is sometimes as much as 15 to 18 cm. in length. From the various flakes instruments were fashioned—"points," tools for piercing, cutting, scraping, which were similar to the point but without its pointed end, and probably employed in scraping the inside of skins in preparing them for use, just as the Eskimo woman prepares skins today. For the first time is observed a weapon of offence in a lance-head with obvious notch for attachment to a shaft. Although Mousterian sites are found in the gravels of the river terraces and elsewhere in the open, it was in this period that man adopted regularly the rock cave and shelters as his home to shield him from the rigour of the climate. That weather played a large part in determining his choice is shown by the preference for an aspect facing south or in a direction shielded from the wind. On the other hand, being a mighty hunter, Mousterian Man roamed far and wide, and some shelters show signs of seasonal occupation only—a common characteristic of a hunting tribe.

This period was followed by a succession of oscillations, in which cold periods, though not of extreme intensity, alternated with warmer (but not warm) periods in which the remaining cultures—Aurignacian, Solutrean and Magdalenian were developed. It was during this period of violent climatic change that almost equally violent changes took place in the land and sea levels.

With the introduction of the Aurignacian culture there begins a new epoch in the history of Man. The heavy and bestial type of Neanderthal Man disappears and gives way to the so-called Cro-Magnon Man—the man who in essential features does not differ from the man of today. The Aurignacian flint industry, accompanied by those of bone and ivory, shows remarkable advance over that of the Mousterian.

With the appearance of the Solutreans, the Aurignacian culture is superseded by a new civilization. The Solutrean culture was very closely associated with the horse. The period may have seen the first domestication of the animal. However, the characteristic mark of the culture is the exquisite workmanship of the flint implements, which are specially adapted for weapons of offence. Bone and ivory continued in use throughout the period.

At the close of the Solutrean period the Aurignacians reappear, but with a culture which had undergone a fundamental change. This is the culture of La Madeleine. The Magdalenian races enjoyed a relatively rich and varied civilization, which notwithstanding the deterioration in the technique of flint work, represented in all essentials a distinct advance on that of their predecessors. It would appear that the ancient Magdalenians come very close in culture to the modern Eskimo, in whom, so distinguished an authority as Professor Sollas would hold, we may see their modern representatives.

Résumé

During the greater part of the Palaeolithic period the climate was severe, although it began in genial conditions. It is significant that human progress in this period begin and intensified up

to a certain point as climatic conditions became more severe, and as the game, which was man's food supply, became scarcer, either dying out or migrating to more congenial climes. As conditions changed, man adapted himself and his culture more perfectly to the stresses of his natural environment—in habitation, in clothing and in the greater specialization of tools and weapons.

The Palaeolithic period was an age of fluctuating climate This was the epoch of "Klimaschwankungen" *par excellence*. This was also the era when Homo Sapiens began to creep out from the darkness of bestial barbaris a in the relentless onward march over the path which leads to Light, Liberty and Civilization.

SUPROKASH GHOSH, M.A.

Miscellany

BENOY KUMAR SARKAR

EMANCIPATION OF ANTHROPOLOGY FROM RACE-PURISM

In order to militate against the race-purism of Brahmanocratic scholars Eur-American anthropologists and eugenicists, although at times much too liberal, may with discretion be utilized as allies by the younger generation of Indian anthropologists and sociologists.

The American sociologist, Frank Hankins, in his *Racial Basis of Civilization* (New York, 1924), has drawn attention to the chauvinisms embodied in the ethnocentric cults of today (Aryanism, Nordicism and the like:. In the Italian demographist Corrado Gini's studies the facts and social desirability of race-mixture play a great part. His lecture in *Population* (Chicago, 1930) may be referred to. At the International Congress of Population (Berlin, 1936) the French scholar, Martial, read his paper entitled *La race française et la nouvelle conception du mot race*. The new conception of the term 'race' consists, according to Martial's treatment, in the ideology of fusion and mixture. The French race is presented by him as an amalgam of diverse ethnic strains from the Celtic to the Arabic.

The impacts of anthropological researches on general philosophy and cultural investigations in India are not yet extensive. But the facts of miscegenation have been the subjects of investigation since the beginning of the present century. Risley's *Census Report of India, 1901*, Vol. I, Part III, may be taken to be the starting point. One of the first subsequent documents in this line is Rama Prasad Chanda's *Indo-Aryans* (Calcutta, 1915).

Since *c.* 1930 Bhupen Dutta has been devoting considerable attention to anthropometrical studies. In G. S. Ghurye's (Bombay) *Race and Caste in India* (London, 1932) and especially in Biraja Sankar Guha's *Racial Affinities of the Peoples of India* (1935) the same tendency is in evidence. Some of the papers for the Anthropology section of the Indian Science Congress deal with allied topics. The session at Benares (January, 1941) had papers on the anthropology and blood types of the Bangaja Kayasthas of Bengal by R. N. Basu, anthropometric measurements of Sukla-Yajurvediya Madhyandina Brahmins by Mrs. Irawati Karve (Poona) and race-admixture on the Malabar coast by A. Aiyyppan (Madras). Evidently hundreds of demographic groups, castes, sub-castes, tribes, classes, etc., remain unexplored as topics of physical anthropology.

DECLINING SEX-RATIO

The general sex-ratio of Calcutta may be indicated as follows. In 1931 it was 489, having come down to this figure from 500 in 1881.[1] The social evils resulting from the pattern implied by this sex-ratio cannot yet be precisely examined in their statistical incidence and frequency. It is, however, in the perspective of this general *Gestalt* that the possibilities of inter-racial sex-relations have to be placed.

Be it observed, incidentally that the general sex-ratio of Calcutta is the lowest for all larger towns in India. The number of females per 1,000 males in Indian cities is indicated below for 1931 :

Town	Sex-Ratio	Town	Sex-Ratio
Madras	... 897	Delhi	... 670
Allahabad	... 853	Amritsar	... 666
Nagpur	... 848	Lahore	... 565
Poona	... 811	Bombay	... 554
Patna	... 731	Calcutta	... 489
Karachi	... 688	Rangoon	... 477

[1] *Census of Calcutta, 1931*, p. 19.

In the above table Rangoon with 477 is at the bottom. This is in Burma. Otherwise Calcutta with 489 is lower than all the rest, *i.e.*, the lowest of all the 39 towns mentioned in the All-Indian Census Report for 1931.[2] These are all agglomerations with 100,000 inhabitants and above.

The estimated population of Calcutta at the Census of February, 1941 was 2,120,000. This registered an increase of about 85 per cent over the figure for 1931 (1,197,000). The sex-ratio is indicated below :

Sex	Total Number	Ratio
Male	1,456,000	1,000
Female	654,600	449

The number of women per 1,000 men was 449. It came down to this figure from 489 in 1931.

AMERICAN CITIES

The social vices of diverse kinds including the diseases such as have been statistically and socio-economically studied in an intensive manner about American cities[3] of different categories by American sociologists, moralists and economists will be found to be quite in evidence in the municipalized and, of course, the hyper-municipalized agglomerations of India. The incidence and frequency of these vices and diseases may not yet be perhaps as great in magnitude, as, say, in New York or Chicago. But the remaking of personality and the reconstruction of tradition have been proceeding along the same lines and exhibiting the same forms in India as in the U.S.A. or elsewhere. And these identities are to be detected not only in the fields of so-called progress but in the domains of alleged social " pathology " or " costs of progress " such as have been examined for the U.S.A. by the Bengali sociologist Nagen Chaudhuri, in *Markin Samaj O Samasya* (American Society and Problems, 1932) and *The Tragedies of Modernism* (Calcutta, 1934). Chaudhuri, however, does not seem to realize that such problems and modernisms are plentiful in India, China and other countries of Asia as well.

SOCIAL WORK IN INDIA

The efforts of social prophylaxis or social hygiene and preventive programmes on the one hand, as well as curative endeavours, medical enterprises, etc., on the other, can therefore but be identical in all these regions as much in regard to vices as to diseases. It is, indeed, possible to assert that, although on very small scales, social work in India has been factually trying to be preventive as well as curative along American or, for that matter, world lines.[4] As Calcutta exhibits the social pattern of declining sex-ratio, the student of sociations is likely to obtain here varied and multiple specimens for analysis and reconstruction.

In a note on the " *Problem of Social Diseases* " published by the Bengal Public Health Department, Anil Chatterjee, the Director, observes that in 1936 as many as 26,957 persons sought treatment for venereal diseases in the hospitals and dispensaries of Calcutta. This meant 2% of the inhabitants of the cosmopolis.

Statistically speaking, the measures in India for the detection, control and relief of tuberculosis and venereal diseases are very inadequate, to say the least. As for the protection and care of illegitimates, unmarried mothers and deserted women, the work accomplished is anything but satisfactory.

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[2] *Statistical Abstract for British India*, 1927-37 (Delhi, 1939), p. 10. There is discrepancy about the Calcutta figure. According to the *Census of Calcutta*, 1931 (p. 19) it is 469.

[3] R. E. Park and E. W. Burgess : *The City* (Chicago, 1925), E. W. Burgess : *The Urban Community* (Chicago, 1926), A. F. Wood : *Community Problems* (New-York, 1928), P. Sorokin and C. C. Zimmerman : *Principles of Rural-Urban Sociology* (New-York, 1929); E. Truesdell : "Growth of Urban Population in the U.S.A." (*International Congress of Population*, Paris, 1937, Vol. IV, pp. 108-18), L. Wirth's paper, "The Urban Society and Civilization" (*American Journal of Sociology*, March, 1940) furnishes an historical treatment of the researches bearing on the sociology of American cities.

[4] See A. Newsholme : *The Ministry of Health* (London, 1925), Chapter on Venereal Diseases, pp. 228-40; *Health Problems in Organized Society* (London, 1927), section on Compulsion and Syphilis, pp. 102-9, Chapters on " The Medical and Hygienic Control over Venereal Diseases," pp. 163-72, " Sexual Hygiene in Relation to Social Conduct," pp. 173-80, and " The Community and Sexual Morality," pp. 181-96.

For gonorrhea, syphilis and tuberculosis in India see the *Statistical Abstract for British India, 1927-37* (Delhi, 1939), p. 108. See also the *Annual Report of the Public Health Commissioner with the Government of India, 1937*, Vol. 1 (New Delhi, 1939), pp. 55-58, 240-41 (Tuberculosis).

For the activities of the Bengal Tuberculosis Association see A. C. Chatterjee, *Bengal Public Health Report, 1939* (Calcutta, 1941), pp. 91-93.

Round the World

The Polish Question—

It has been truly said that "Poland is, and has been for centuries, either a function of Russia's German policy or of Germany's Russian policy, or of both at the same time." To both powerful countries Poland has only been a means to an end. Therein lies the tragedy of her whole history. It has again been well observed that when she was not the victim of their friendship she was the victim of their enmity. On one point they always agreed, whether they were at peace or at war—that there should be no independent Poland. Poland has always been the battlefield *par excellence* in any war between Germany and Russia and she has always fallen a prey to the victor. On the other hand peace between Germany and Russia has always threatened Poland with partition and re-partition.

What Poland is facing to-day is her *Fifth Partition*. Already there have been four partitions of Poland—in 1772, 1793, 1795 and 1939. In November, 1943, at Teheran, Russia with the support of Great Britain laid the foundations of the Fifth Partition. There was this modification, however, —the *Curzon Line* (with the prestige attached to its name) was substituted for the *Ribbentrop—Molotov Line*.

By this Fifth Partition, Poland has been pushed far westward into Germany. Her territories have also been divided between four Federal States of one sovereign Power—the Ukrainian, the Byelorussian, the Lithuanian, and the Polish Soviet Republics of the Soviet Union. Of these four Republics, the Ukrainian and the Byelorussian have been extended to incorporate Polish territory east of the *Curzon Line*. Poland has thus been curtailed in the east and extended in the west. Eastern Poland is of little value to Russia and it is now impossible to prevent the annexation of the whole of Poland. Russia's desire for 'a strong and integral independent Poland' may mean all this plus Russian overlordship. The policy of *compensation* has become mixed up with all this. Russia is to receive compensation at Poland's expense and Poland at Germany's expense, but with this difference that Poland's new territories would only be nominally under Polish sovereignty. It is, so to speak, the policy of *compensation* with a vengeance.

It is a truism that every partition of Poland has been represented as "something undertaken in the interest of the Polish people in particular, and of peace and security in general, by the Partitioning Powers." That is why, there has never been really an impartial history of Poland. Another plea of the interventionists has always been anarchy within Poland, more often than not an anarchy stimulated by external agencies and, therefore, intervention in order to stop that anarchy. A parallel may be drawn in this connection with 19th Century Turkey—where even after the *Tanzimat* period (*i e*, Period of Reforms), certain Powers, like Russia, demanded intervention in Turkey on the pretended grounds that 'anarchy' still existed, 'anarchy' which was really fomented by *agents provocateurs*. Russia brought forward the same plea of 'anarchy and fratricidal war' in the case of General Bor.

Great Britain is trying for a compromise in the Polish Question; every compromise in the Polish question has been compromise at the expense of Poland. In the words of *The Nineteenth Century and After*:* "Poland owes the repeated loss of her liberties not to conquest but to compromise. To-day, for the third time in her history, she is being compromised out of existence. Compromise is, indeed, the classical method of bringing Polish national independence to an end—it has achieved, and continues to achieve, what was never achieved by force of arms alone. That is why the Poles, to-day, are uncompromising. The concessions they have been, and are still being asked to make, would not, as is generally supposed, mean the sacrifice of a part to save the rest, but the sacrifice of a part to make the loss of the rest the quicker, the surer, and the more irretrievable." It means that for the concessions Poland is being asked to make, *i.e*, for the territories she is expected to surrender in the east she will receive East Prussia 'west and south of the fortress of Königsberg' and 'the city and port of Danzig.' She is to acquire far more—namely, all German territory east of the Rivers Oder and Neisse, claimed by the Lublin Committee. Poland has herself claimed East Prussia and Upper Silesia and she could exercise sovereignty over these territories on behalf of the Allied Powers and the population could be granted some sort of autonomy; but such projects have, at the best, only an academic significance.

The Lublin Committee claims these territories, we might add, on behalf of Russia, just as the region east of Königsberg is claimed by the Soviet Republic of Lithuania, *i e*., by the Soviet Union. The position of the Lublin Committee introduces a complication into the Polish Question. So far it has—apart from regimentation of the Polish people—spent its time in arresting or deporting the supporters of the Polish Government in London and in defaming its Ministers and their supporters in London.

The Poles have suffered enough in this war and they should not be asked to suffer more through internecine strife and factiousness. It would be very unfortunate if either the Lublin Committee or the Polish Government in London were to create the conditions for a civil war. Before this war, Poland had shared in the general recovery from economic crises. She had begun to carry out a great programme of industrialisation. The development of industry was leading to a betterment of the standard of living. The *Industrial Triangle* of Poland augured well for the future prosperity of the country. It is important that in the years of reconstruction after this war Poland should recover a measure of the pre-war prosperity which she enjoyed—both for her own good and for the sake of a better standard of life for Eastern Europe.

* February, 1945 Issue.

Some aspects of American Education—

The word "school" in America is applied indiscriminately to every type of educational institution. Professor Brogan in his recent book 'The American Problem' describes the catholicity of American education in these terms :—"Being at 'school' may mean being at a kindergarten or at Harvard. School, too, has kept much of its Greek meaning. It is a system of organisation and training for leisure as well as work. And it has become more and more adjusted to its environment, undertaking to do more than it can (which is very American) and doing much more than it seems to do (which is also very American). The social and political rôle of American education cannot be understood if it is thought of as being primarily a means of formal instruction."* It is, in reality, more than that. Nowhere, except perhaps in Soviet Russia, is higher education not given on a combined class-and-intellectual basis. On the other hand, 'the standards are lower than those of England and the pre-war Continent of Europe, but, nevertheless, the real work of the American type of education is to instruct that mélange of races—which the Americans represent—on how to live, and how to live harmoniously amongst themselves; in fact, to impart to the Americans 'a design for living.' This is very important as a large section of the students will be the children of immigrants; these still retain vague and indistinct memories of their original homes but unlike their parents they are not necessarily imbued with a feeling of nostalgia and lingering regrets for the original habitat. Other sections will be the children of rural-bred parents, forced to adjust themselves to the new urban world.

Professor Brogan has observed that the political function of the schools is to teach Americanism, by that meaning not merely political and patriotic dogma, but the habits necessary to American life. It is, in fact, to enable the students "to learn a common language, common habits, common tolerances, a common political and national faith. And they do." The students are anxious to be Americans. America for the immigrants is promotion in life and to this belief their children adhere very closely. This Americanisation, however, results in a certain amount of stereotyping and there is loss of that varied colour—that 'kaleidoscopic' diversity which the mélange of races constitutes; but all this is compensated by an adaptation to the prevailing environment and by a harmonious living which the European ancestors of these immigrants, kept separate by frontiers and by prejudices, failed to achieve.

San Francisco—

The Symphony Orchestra, which we described as tuning up in our April number, is now playing the 'first movement.' Differences of opinion—of the interpretation of the score—exist between the chief players, the Triumvirate—Britain, U.S.A. and Russia. Because M. Molotov was snubbed on the question of the Lublin-Poles, he tried to snub Mr. Stettinius on the question of the active participation of Argentina in the conference. The whole affair rather smacks of the nursery where quarrelsome and spiteful children are bent on scratching each other's faces. The references to India have been oblique. Sir Ramaswami Mudaliar, the leader of the Indian Delegation, has made some peculiar remarks; he prefers 'interdependence' to independence. He evidently does not think that 'interdependence' could perhaps also mean the domination of the Small Powers by the Big Powers and the old Colonial Policy with a new name; and it may well mean the 'interdependence' of the Big Powers in their game of exploiting the weaker peoples, who are just primary producers.

Meanwhile, Mrs. Vijaylakshmi Pandit is giving quite a different version of Indian affairs; her outspoken speeches and the session of the conference have both coincided at a psychological moment of the history of this distracted world.

Dire Events—

President Roosevelt's death on the eve of the San Francisco Conference has been quickly followed by epoch-shattering (and in that sense also epoch-making) events in Europe. The greater part of Germany has been over-run and she now faces the sombre details of a '*Götterdämmerung*' ('Twilight of the Gods'). The calamities of Germany with Berlin captured—have been on a Wagnerian scale. The reported death of Adolf Hitler adds to the ghastly moral and physical fall of a once powerful nation. In Italy too the capitulation of the German Army and the execution of Mussolini have changed the whole shape of the political life of that country. The History of Europe is now being fashioned on different lines and when the next generation appears on the scene, the old landmarks will have disappeared. New frontiers are arising and new territorial claims are being made.

S. K. C.

* D. W. Brogan "The American Problem," p. 143 (published by Hamish Hamilton, England, 1944).

Reviews and Notices of Books

Reviews of Caturdasalaksani of Gadadhara with three commentaries, Vol. I, published by the Adyar Library.

The book under review is the first instalment of a series of Nyāya works which the Adyar Library undertakes to publish under the general heading "Adyar Library Series." This volume contains the first two definitions of Vyāpti as discussed by Gadadhara in his work called Caturdaśa-lakṣaṇi, which means "the fourteen definitions" and which is otherwise known as vyadhikaraṇa dharmāvacchinnābhāva, *i.e.*, a negation which is characterised by a determinant, which really does not exist in the counter-substrate (Pratiyagin) of that negation. These fourteen definitions are deduced from the acceptance of such a negation. They are examined and rejected with the examination and rejection of vyadhikaraṇadharmāvacchinnābhāva. Gadādhara's work is a commentary on Raghunāthaśiromani's Dīdhiti which is again a commentary on the original and basic work, Tattvacintāmaṇi, by Gangeśopādhyāya. In the volume under review to the work of Gadādhara are also added a commentary known as Nyāyaratna by Krishnambhatta, a commentary by Raghunātha and a commentary by Paṭṭabhirāma. Of these three commentaries the first two have been still now available in print, but in Telegu script alone. The third one is now printed for the first time. The volume has five parts. The first part contains the work of Gadādhara. The next three parts contain respectively the commentaries of Kṛsnambhaṭṭa, Raghunātha and Paṭṭabhirāma. The fifth and the last part contain the text of Taṭṭvacintāmaṇi together with the text of Raghunātha Śiromaṇi's Dīdhiti. Detailed contents in Sanskrit are given in the beginning of the volume. No word-index has been added.

In the scheme adopted by Gangeśa in the Anumānakhaṇḍa of his Taṭṭvacintāmaṇi, the author first defines anumiti, then he proceeds to define vyāpti or the relation of universal concomittance on the apprehension of which inferential knowledge does stand. In the Pancalakṣaṇī Gangeśa suggests fine definitions which are not free from defects. Then the two definitions, commonly known as Simhavyaghralakṣaṇa, suggested by Ānandasūri and Aparacandrasūri, are considered and rejected. Then Gangeśa, following the view of Sundaḍa, institutes a discussion on Vyadhikaraṇadharmāvacchinnābhāva in connection with which Raghunātha Śiromaṇi suggests by way of speculation fourteen other definitions. They are criticised and rejected. After the rejection of Vyadhikarana dharmāvacchinnābhāva, Gangeśa takes up some other definitions which are also shown to be inconclusive. So Gangeśa at last gives his decisive definition, generally known as Siddhāntalakṣaṇa.

Gangesa's Taṭṭavacintāmaṇi is a monumental work. It is a landmark in the history of Indian thought. It marks the establishment of the school of Neo-Logic (Navya Nyāya). Raghunātha wrote his Dīdhiti on Cintāmaṇi and Gadādhara and Jagadīśa again commented on Dīdhiti. Mathurānātha wrote a commentary directly on Cintāmaṇi, which is commonly known as Māthurī. He also wrote a commentary on Raghunathaśiromoṇi's Dīdhiti. Raghunatha and his followers established the Bengal School of Navya Nyāya. They flourished between the 15th and the 17th centuries. The new school of Nyāya elaborated a scheme of new technicalities for a very deeper and subtler analysis of the problem and for giving precision to definitions and concepts. This highly technical skill of the Neo-Logicians, enshrined in a super structure of terminological inventions brought about a change in the methodology of enquiry and gradually influenced other branches of Indian Philosophy. To the modern scholar, this system of subtle technicalities appears as a formidable barrier in the way of the right appreciation of the merit of Navya Nyāya. A deplorable tendency is noticed in certain quarters today to ignore these subtleties of analysis by branding them as mere verbal juggleries having little philosophical values. This situation is an unhappy testimony to the fact that sometimes the modern scholars try to cover up the paucity of their intellectual equipments by casting a slur on the very subject which they clearly fail to understand. The grasp of the subject no doubt requires a thorough mastery of the technicalities. An initiation into the superfine abilities of the great *Naiyāyikas* is possible only after a long arduous and specialised training at the hand of the great traditional scholars who have lived their lives in the apprehension of this literature. The number of these scholars who are really proficient in this field of Indian Logic is extremely small and is gradually dwindling away. It is high time to apprehend the danger that if the traditional interpretation is not given proper encouragement, this sublime intellectual Pyramid of Indian Logic and Philosophy will soon be completely relegated to the domain of an unexplorable past. So we appreciate the endeavour of the Adyar Library to save our intellectual culture from passing into oblivion and to foster the development of the modern mind by gathering spur and guidance from the rich heritage of our cultural past. Indian logical speculations, if properly appreciated, can throw much light on the problem which the Contemporary West is grappling with. Indian institutions that have any sympathy and regard for Indian culture must try to ensure the continuity of our cultural movements from the past to the present.

The learned editor has offered an explanation for his departure from the usual method of arranging the original and its commentaries together, the original on the top and the commentaries below. We do not deny that the learned editor has some points in his argument. Yet we think that the usual method should have been followed with better effect. Though the commentaries may be treated as original works, yet they have always a running link with the original. So to follow the commentaries, it is constantly necessary to remember the standpoint of the original. Thus for the better understanding of the relation between the original and the

commentaries and hence for showing the continuity of development from the original to the commentaries, the commentaries should run under the original. A word-index with some explanatory notes in English on technical terms should have been added.

The printing and get-up are excellent.

ASUTOSH SASTRI

Communal Settlement.—By Dr. Beni Prasad, M.A., Ph.D., D.Sc., Professor of Politics, University of Allahabad, Editor, "Indian Journal of Political Science." Pp. 48. Price As. 14.

An Economist Looks at Pakisthan.—By Dr. Radha Kamal Mukerjee, M.A., Ph.D., Lucknow University. Pp. 39. Published by Hind Kitabs, Bombay. Price Re. 1-8.

In the first of these books, Dr. Beni Prasad, shows how legislation in free India must necessarily fall under three categories and that defence and foreign affairs must be the sole responsibility of the centre. From these the inference drawn is that federation only can solve the political difficulties by which we are faced. The two sections dealing with the problem of minorities and ways to safeguard their rights are very suggestive, while the last one clearly setting forth the risks incidental to the partition of India is one of the best contributions to the Hindusthan-Pakisthan controversy. Characterised by the detachment of the scholar, with arguments based on the cold logic of facts and figures, and illustrated by analogies drawn from the histories of other countries, we recommend this pamphlet to the attention to those desirous of ascertaining the feasibility of the partition of India from the standpoint of political science.

In his book, Dr. Radha Kamal Mookerjee looks at the Pakisthan problem as an economist. After citing instances from history to prove that there had been perfect amity between Hindus and Muslims in the past, that Muslim rulers had employed Hindu generals and dewans and Hindu rulers, Muslim generals, that Sirajuddaula's strongest supporters had been the Hindu generals, Mir Madan and Mohan Lal, the learned author refers to the social and religious tolerance seen even to-day in the rural areas where we find Hindus revering Muslim saints, joining the Muharram festival and Muslims making vows and offerings at Hindu shrines and even seeking the protection of Hindu deities during epidemics of cholera and small-pox. Proper emphasis is also laid on the economic problems common to the Hindu and Muslim masses and it is pointed out how, with better education consequent on improvement in the standard of living, Muslims and Hindus in spite of differences in their religious opinions and social outlook must necessarily grow more tolerant towards one another. Towards the end of this short but thought-provoking pamphlet Dr. Mukerjee criticises Prof. Coupland's regionalism and the Pakisthan scheme. So far as the latter is concerned, he makes it clear that as it is without important mineral resources such as coal and steel, it can never hope to be anything except an agricultural and pastoral state dependent for its requirements of manufactured goods on Hindusthan or non-Indian countries. With the elimination of Japan as an exporter of manufacturers, India and China are bound to emerge as the most important industrial countries in the Far East. To take advantage of this opportunity, India must have a proper industrial plan to which effect can be given only from a strong federal centre. There are seven revealing tables giving statistics which provide the materials on which the above arguments are based and six maps including one showing the mineral resources in Hindusthan and Pakisthan. These add considerably to the value of this very timely publication.

Beginnings of Modern Education in Bengal: Women's Education.—By Jogesh Chandra Bagal. Published by Ranjan Publishing House, 25-2, Mohanbagan Row, Calcutta. Pp. 82. Price Rs. 2-8.

This book on the history of Women's education in Bengal starting from 1819, is based on contemporary records the existence of much of which is not known to any except those who take interest in and study them. We welcome it as still another valuable contribution made by the school of research workers and students among whom may be counted Mr. Brojendra Nath Bannerjee to whom Mr. Bagal owes his training and whose works he has laid under contribution more than once. His affiliations to this school are further proved by the dedication of his book to Mr. Sajani Kanta Das, still another indefatigable student and enthusiastic research worker in spite of the state of his health and the numerous calls on his time and energy as the editor of that *enfant terrible* of Bengali journalism, *Sanibarer Chiti*.

With the encouragement and the inspiration derived from these sources, Mr. Bagal has produced a valuable work which narrates the efforts made by different individuals and organisations to popularise female education in Bengal proving incidentally with the help of records, how erroneous the popular idea is that it commenced with the establishment of the girls' school by Mr. Bethune in 1849.

Starting with the establishment of the Female Juvenile Society in 1819, when the Baptist Missionaries of Calcutta exhorted the European young ladies studying in the seminary of Mrs. Pearce and Mrs. Lawson to organise a union for conducting free schools for Bengali girls, we have an account of the establishment of the Ladies' Society in 1821, through the efforts of the Church Missionary Society. After this comes an account of the Ladies' Association formed in 1825 by some young enterprising European ladies to supplement the work of the two earlier associations. And as we read this chapter, we wonder how the European ladies of today by forgetting the lesson taught by their predecessors have gradually ceased to command the affection and gratitude of the

people of this country. The next chapter deals with the activities of the British Missionaries of Serampore from 1821 onwards for the spread of education among Bengali girls.

The first four chapters make entrancing reading, for the recital of facts is interspersed throughout by comments on the nature and the extent of the work done by the various organisations referred to above. These are marked by the detachment of the scholar and the acuteness of the impartial student. While pointing out that in the case of three of them the underlying motive was the desire to spread the Christian ethic among non-Christians through its inculcation among girls of tender age who were expected to carry it to their homes, Mr. Bagal has not failed to point out the value of their activities.

He has also unearthed from long, forgotten sources the fact that even in those early days the Baptist Missionaries of Serampore had realised the necessity of the use of our mother-tongue as the medium of instruction in even the higher stages of education. And his conclusion, unclouded by his predilections as a non-Christian, is that credit must be given to them "as pioneers in advocating the cause of our mother-tongue to be the only suitable medium of instruction."

With the fifth and last chapter, we come to the mid nineteenth century period and the contribution of Mr. Bethune to the cause of women's education in Bengal where the author deals with facts more or less familiar to those interested in its history; but even here he has something new to say.

We infer from the title of the book that Mr. Bagal has dealt with one aspect only of the early history of education in Bengal and that his intention probably is to make further contributions in the same field. We look forward to them and feel sure that they will be equally informative and interesting provided he adheres to his technique of digging out old and forgotten materials from hitherto unknown or unavailable sources and then using them in his own inimitable way.

H. C. MOOKERJEE

"Debendranath Thakur" ("Sahitya Sadhak Charitamala" Series, Serial No. 45).—By Jogeschandra Bagal. Published by "Bangiya Sahitya Parishat," 243-1, Upper Circular Road, Calcutta.

Late Maharshi Debendranath Tagore is generally known as a religious reformer and as the great Patriarch of the Brambo Samaj. So, it will be news to many of the present generation that he was not only a man of religion but also a pioneer in the realm of politics, literature and education. The author has given a very comprehensive account of the manifold public activities of Debendranath, showing, in bold relief, the versatile genius of the great man. The different facets of his character have been turned towards the reader, each one of which shines brilliantly in its natural effulgence. Barely fifteen, Debendranath championed the cause of the Bengali language and literature and, in collaboration with his friends, started an association for the embellishment of his mother tongue and for adopting it as the medium of debate and discussion in all public functions. The ambition of the father was more than realized by the son, and the earnest desire reached its glorious fruition when Rabindranath persuaded the Bengal Provincial Conference, at its annual session at Natore, to conduct its proceedings in Bengali for the benefit of that huge congregation. The genuine love of Debendranath for his own language and his intense religious fervour took a concrete shape in the publication of the "Tattwabodhini Patrika," which was certainly a distinct achievement in the domain of Bengali literature. As an educationist, Debendranath made his mark by founding the "Tattwabodhini Pathshala" to impart education, both religious and secular, according to his own ideal. He was the first amongst the educationists to break away from the rigid official control and to take upon himself the onerous duty of writing suitable text-books, just to evade official interference. Verily, it was the first nucleus of the idea of a National University which came into being long after the dissolution of that pioneer institution. Not only did he throw off the official shackle, but long long before the birth of the Indian National Congress and its programme of village reconstruction, he openly acknowledged our moral duty towards our countrymen in the villages and for efficient discharge of that duty he removed his "Pathshala" from Calcutta to Bangsabati and worked whole-heartedly for the establishment of other village Pathshalas and schools in Panihati, Barrackpore and Sukhchar. The social and religious reformer in Debendranath urged him to found the "Tattwabodhini Sabha" and later on the "Hindu Charitable Institution" that stood as a strong bulwark against the proselytizing propaganda of the Christian missionaries of that time and acted as an unrelenting pointer to the overzealous youth, newly intoxicated by Western education. The political activities of Debendranath, though of short duration, were nevertheless very significant and proved, beyond doubt, the political sagacity of one so intensely religious by temperament. This aspect of his character has received its due recognition from the author, though it has been completely omitted in the autobiography by Debendranath himself. The author really deserves our thanks for giving a detailed account of Debendranath's activities as the Secretary of the British Indian Association and thus saving it from being relegated into oblivion for all time to come. Indeed, at that time it was nothing short of a political vision and a great intellectual feat to conceive of an all-India political organization and to strive for the realization of that ideal. The Indian National Congress may justly be considered as a posthumous child of that grand conception. To see Debendranath's life in its true perspective one has to bear in mind the time spirit and the environment in which he lived, moved and had his being. The relevant quotations from the contemporary writings, inserted by the author in this book, will help the reader

to form a fair idea about it, for it is not only an account of Debendranath's life but also an account of the earlier part of the nineteenth century—the Renaissance Period of Bengal.

The book under review is not strictly a biography in its usual sense but is an authentic account of the public life of Debendranath from which one can hardly have any glimpse of his family life. Nevertheless, the author is really to be congratulated for placing before his readers the long array of facts and quotations within the narrow compass of his book, which will amply repay its perusal.

GOPALDAS CHATTERJEE

Ourselves

ASUTOSH MUSEUM NEWS

Mr. D. P. Ghosh, Curator of the Asutosh Museum of Indian Art, Calcutta University, has been invited by the Museum Association of India to become a member of the Select Committee on Museum Training and Publications, consisting of experts from Bombay, Madras, Lahore, Lucknow and Baroda. The Asutosh Museum of Indian Art has recently been enriched by several acquisitions of outstanding merit. A finely carved stone head of Vishnu of about the 7th century A.D. has been collected by Mr. B. Chakravarty, headmaster of the local school, from a mound at Talanda in Rajshahi District. The same mound has yielded a unique stone-image of Rama, Lakshmana and Sita in a boat, of about the 14th Century A.D.—perhaps the first of its kind discovered in Bengal. Mr. Brajanath Ghatak, a Post-Graduate student of the University, has collected a very interesting stone image of a seated Jaina Tirthankara of C 8th Century A.D. from Katwa, District Burdwan. The coin cabinet of the Museum has further been enriched by 41 silver coins of the Muslim period, including 13 rarest types of the Sultans of Bengal, presented by Mr. Abhaypada De of Katwa.

CLEANING AND PRESERVATION OF WOODEN SCULPTURES OF THE LATE MR. GURUSADAY DUTT'S COLLECTIONS*

"In December, 1944, the authorities of the Bengal Bratachari Society, requested Mr. M. N. Basu to make necessary arrangements for the cleaning and preservation of their wooden sculptures numbering about 250. With the permission of the President, Post-Graduate Council in Arts, Dr. S. P. Mookerjee and Prof. K. P. Chattopadhyay, Head of the Department of Anthropology, Calcutta University, we undertook the work under the guidance of Mr. Basu in the Museum Method Laboratory of the Department of Anthropology, Calcutta University.

Seven specimens were first treated by us. They were—1. A female figure in sitting posture. 2. A Sannyasi. 3. A fighting figure. 4. A lion on an elephant. 5. A Ratha picture. 6. Ravana fighting. 7. Two embracing female figures. They were cleaned with 5 per cent carbolic soap and Fullers' earth and were dried in the Laboratory room. After a day, *i.e.*, complete 24 hours the specimens were kept in a carbon-disulphide chamber for a period of 7 days to get rid of insect larvae formed on the specimens. After the carbon-disulphide and creosote treatment, 2·5 per cent shellac solution (Mercuric chloride being 1·5 per cent in the sol.) was applied on the specimens and the results have been quite satisfactory till the date of writing."

BHABANANDA MUKHERJI,
SACHINDRANATH ROY,
Museum Method Laboratory, Calcutta University.

* The above note has been received from the Museum Method Laboratory, Department of Anthropology, Calcutta University. Editor, *Calcutta Review.*

DR. M. L. ROY CHOUDHURY

Dr. Makhan Lal Roy Choudhury, who was awarded a Ghose Travelling Fellowship for researches in Islamic Culture at the Royal University of Egypt, has been sent by the Royal University together with Egyptian Scholars on a cultural tour of Syria, Lebanon, Palestine and Trans-Jordan. Dr. Roy Choudhury was earlier accorded a very hospitable reception by intellectual circles in Cairo and he was asked to act as a Professor at the Royal University during his sojourn in Egypt.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

CIRCULAR

I.A AND I.Sc. EXAMINATIONS, 1946

Notification No. T. 706

The following books are prescribed as alternative to the books, mentioned against each, prescribed for the Alternative Paper in English for the I.A. and I.Sc. Examinations in 1943 :—

(1) Smith, J. C. A Book of Modern Verse (Oxford University Press) (whole book) *alternative to* The Golden Book of Modern English Poetry. The following pieces only :

G. W. Russel. The Man to the Angel.
H. Belloc. The South Country.
L. Binyon. The Little Dancers.
L. Binyon. For the Fallen.
E. Blunden. Almswoman.
G. Bottomley. To Ironfounders and Others.
R. Bridges. The Voice of Nature.
R. Bridges. Awake, My Heart, to be Loved.
R. Brooks. The Hill
W. de la Mare. Arabia.
G. Gould. The Earth Child.
T. Hardy. The End of the Episode (Afterwards).
L. Johnson. Oxford.
R. Kipling. A Dedication.
A. Lang. The Odyssey.
Rose Macaulay. New Year, 1918.
J. Masefield, C. L. M. Sonnets from Lollingdon Downs.
H. Monro. Children of Love; At a Country Dance in Province.
A. Noyes. Sherwood.
A. O'Shaunghessy. Son of Palms.
W. Owen. Anthem for Doomed Youth.
V. Sackville-West. Sailing Ships.
S. Sassoon. The Death-Bed.
J. C. Squire. The Lily of Malud.
J. Stephens. (1) In the Cool of the Evening.
(2) Deirdre.
F. Thompson. In No Strange Land.
W. B. Yeats. When You are Old.
W. B. Yeats. The Host of the Air.
T. S. Eliot. The Journey of Magi.
W. W. Gipson. Flannan Isle.
Eva Gore Booth :
(1) The Little Waves of Breffney
(2) Re-incarnation.

(2) Treble, H. A. Tales of Adventure and Imagination (Oxford University Press)—*alternative to* Conrad, Joseph. Four Tales.

Senate House,
The 27th March, 1945.

J CHAKRAVORTI,
Registrar.

SCHOOLS SEEKING RECOGNITION

Schools seeking recognition for the first time are to apply on or before the 15th January, and those seeking recognition in special subjects, *e.g.*, Elementary Scientific Knowledge, Mechanics, Hygiene, Domestic Science, etc., on or before the 30th of June preceding the year from which recognition is sought.

Senate House,
The 6th April, 1945.

J. CHAKRAVORTI,
Registrar.

IMPERIAL CHEMICAL INDUSTRIES FELLOWSHIPS

Applications are invited for Imperial Chemical Industries Fellowship in Physics, Chemistry, Engineering, Metallurgy, Pharmacology, Chemotherapy or allied subject of normal value of £ 600 per annum tenable at Cambridge from October, 1945, for a period not exceeding 5 years. Only such persons need apply who have already made original contributions of an outstanding nature to any of the above subjects. Applications addressed to the Registrar, Cambridge University, giving subject, career, publications, names of two referees, with two testimonials to reach the undersigned on or before the 16th April, 1945.

Senate House,
The 6th April, 1945.

J. CHAKRAVORTI,
Registrar.

MATRICULATION EXAMINATION, 1947

Notification No. T. 707

History of India and History of England

It is hereby notified for general information that the following book has been added to the list of Text-books prescribed in History for the Matriculation Examination of 1947 :—

' Inglander Itihas ' by Banerjee and Sarkar.

Senate House,
The 7th April. 1945.

J. CHAKRAVORTI,
Registrar

GEORGE V PROFESSORSHIP OF MENTAL AND MORAL SCIENCE

Applications are invited for the George V Professorship of Mental and Moral Science in the grade of Rs. 700-50/2-1,000 with benefits of Provident Fund. The Senate may appoint a Professor on a higher initial salary.

Appointment may, in the first instance, be made for 5 years, the probationary period being 2 years. The appointment may be renewed for another term or made permanent by the Senate. The Professor, who shall be a whole-time Officer of the University, will be entitled to academic vacations and holidays and shall be subject to leave and other rules framed by the Senate from time to time.

Rules governing the Professorship will be found in page 72 of the University Calendar for 1942.

The selected candidate will be required to join in July, 1945.

Applicants should state their age and full particulars of their academic qualifications and experience in teaching and research in their applications which should be accompanied by a precis of the particulars to be furnished in a statement form which may be obtained from the undersigned

Applications with copies of testimonials (which will not be returned) must reach the undersigned on or before the 31st May, 1945.

Senate House,
The 16th April, 1945.

J. CHAKRAVORTI,
Registrar.

CIRCULAR TO SCHOOLS WHOSE TERM OF RECOGNITION WILL EXPIRE ON 31st DECEMBER, 1945

Schools whose term of recognition expires on 31st December, 1945, should furnish detailed information about the present condition (*in duplicate*), **in the order in which the items appear below on or before the 31st July, 1945** :—

1. Whether the School is aided by Government.

2. Roll Strength —(*a*) Hindus, (*b*) Muslims, (*c*) total number, (*d*) whether the prescribed limit has been exceeded in any class without previous permission : if so, details to be given.

3. Managing Committee—(*a*) date of last reconstitution, (*b*) number and date of the University letter approving of the same, (*c*) if the school properties are vested in the Managing Committee by a registered deed.

4. Teaching Staff—(*a*) total number of teachers, (*b*) number of classes (state from which class to which class), (*c*) number of Graduates, (*d*) number of Matriculates, (*e*) number of Uncertificated Teachers,* (*f*) month up to which salary has been paid, (*g*) if the salary is below the prescribed minimum in any case : if so, in how many cases, with salary actually drawn in each case, (*h*) number of teachers qualified to teach English under the Revised Regulations.

5. If Provident Fund is in existence—(*a*) total amount in the fund, (*b*) how invested.

6. (*a*) If the school is recognised in any Special Subject (*e.g.*, Elementary Scientific Knowledge, Hygiene, etc.), (*b*) if the Science and Geography teachers are trained, (*c*) if necessary appliances for teaching Science and Geography have been procured.

7. Library—(*a*) number of books (excluding text-books) in the library, (*b*) monthly allotment, (*c*) amount spent during the last 12 months.

8. (*i*) Finance (average of last 12 months)—(*a*) income from fees and fines. (*b*) Government Grant, if any, per month, (*c*) subscription or donation if any, per month, (*d*) other sources, (*e*) average total income of the said period ; (*ii*) Expenditure (average of last 12 months) ; (*iii*) Reserve Fund—(*a*) amount at credit and (*b*) how invested ; (*iv*) Surplus Balance, if any, and nature of its investment—(*a*) amount with the Secretary or Head Master, (*b*) outstanding debts, if any.

9. How far the conditions imposed, if any, on the school have been fulfilled ; the requisite statement with full particulars, item by item, to be submitted.

10. If arrangements have been made for teaching any Vocational Subject

11. (*a*) If there is a trained Physical Instructor on the staff, (*b*) if there is a playground belonging to the school.

12. Matriculation results during the last three years—(*a*) number taught, (*b*) number sent up, (*c*) number passed.

13. (*a*) Whether any case is pending before the Arbitration Board; if so, full particulars should be stated, (*b*) if the school has failed to give effect to any previous decision of the Board.

* ' Uncertificated teachers ' are those who do not possess any certificate or certificates of having passed any examination of this University or of an equivalent examination of any other University or recognised Board or of the Department of Education or any qualifying Title or Mastership Examination, or who are not Junior or Senior trained (J. T. or S. T.) or do not hold any certificate of teaching (T. C. or G. T.).

It is desirable that the Head Pandit and the Head Maulvi should be a Kabyatirtha and a Final Madrassa passed respectively with a working knowledge of English and the Vernacular teacher should have a sound knowledge of the subject (Vernacular) he will have to teach.

J. CHAKRAVORTI,
Registrar.

Senate House,
The 19th April, 1945.

Notification No. Misc. R. 13.

It is hereby notified for general information that the following changes in the syllabus in Honours Course in Geography for the B.A. and B.Sc. Examinations have been sanctioned by Government :—

That the Syllabus in Honours Course in Geography, Paper I, under head "Theoretical" for the B.A. and B.Sc. Examinations (p. 368 of the Regulations, Edition of 1941) be replaced by the following :—

Paper I—India and the Monsoon Lands of Asia.

N.B.—The above changes will be given effect to from the examination of 1947.

J. CHAKRAVORTI,
Registrar

Senate House,
The 24th April, 1945.

Notice

NEW CHAPTER IN THE REGULATIONS

Certificate in Applied Psychology

It is hereby notified for general information that the proposal for the insertion of a new Chapter (XXXVII-B) relating to the institution of the examination for the Certificate in Applied Psychology after Chapter XXXVII of the Calcutta University Regulations, has been sanctioned by Government.

The new Chapter runs as follows :—

CHAPTER XXXVII-B

Certificate in Applied Psychology

1. An examination for the certificate in Applied Psychology shall be held annually in Calcutta in the month of June or at such time as may be fixed by the Syndicate.

2. A candidate who has passed one of the undermentioned examinations or has otherwise satisfied the Executive Committee of the Council of Post-Graduate Teaching in Arts that he possesses special qualifications for prosecuting the course, will be eligible for admission to the examination provided that he has prosecuted a regular course of study in Applied Psychology for one academic session in the Post-Graduate Department of the University :—

Master of Arts and Science in Psychology.
Bachelor of Arts or Science with Psychology as one of the subjects.
Bachelor of Teaching.
Bachelor of Medicine.

3. Every candidate shall send in his application with a Certificate in the form prescribed by the Board of Higher Studies in Psychology and a fee of Rupees Thirty (30) to the Registrar not less than six weeks before the date fixed for the commencement of the examination.

4. A candidate who fails to pass or to present himself for the examination shall not be entitled to claim a refund of the fee. A candidate who fails to pass or to appear at the examination may be admitted to any one or more subsequent examinations for the Certificate in Applied Psychology on payment of a like fee of Rupees thirty (30) on each occasion, provided he produces a certificate from the Head of the Department showing that he has prosecuted a further course of study for a period of six months.

5. The examination shall be written, practical and oral and shall be conducted on the lines of syllabus to be drawn up from time to time by the Board of Higher Studies in Psychology and approved by the Executive Committee. The paper-setters and the examiners shall be appointed by the Executive Committee on the recommendation of the Board. The written examination

shall consist of one special and two general papers of 100 marks each. Each paper shall be of three hours. There shall be a practical examination consisting of one general paper and one special paper of 100 marks each. The laboratory note-books and the field records of the candidates shall carry 20 per cent. of the full marks in the practical papers. There shall also be an oral examination to test the general knowledge of the candidate in the subject which shall carry 10 per cent. of the full marks in the practical papers.

6. In order to pass, the candidate must obtain at least 60 marks in the two general Theoretical papers, 40 marks in the Special paper and 80 marks in the Practical examination and in the aggregate at least 50 per cent. of the total marks in the Theoretical and the Practical papers.

In order to be placed in the first division candidates must obtain 66 per cent. of the total marks. The rest of the successful candidates will be placed in the second division.

7. As soon as possible after the examination the Syndicate shall publish a list of successful candidates arranged in two classes and in order of merit. Each successful candidate shall be given a certificate in the form prescribed in Appendix A.

8. The Course of Study shall be as follows :—

Theoretical

Paper I	General and Applied Psychology (including Mental Testing and Statistics)	100 Marks
Paper II	Social Psychology and Abnormal Psychology	100 ,,
Paper III	Special Theoretical paper :—One of the following :— (*a*) Vocational and Industrial Psychology (*b*) Social Psychology (*c*) Education of Defectives and Mental Deficients	100 ,,
Paper IV	General	100 ,,
Paper V	Special	100 ,,

Candidates must produce their note-books for Practical and Field Work which must be duly certified by teachers and shall be taken into account and marked by Examiners.

	Lectures per week	Minimum No. of lectures
I. Theoretical—General Course of Study :—		
(*i*) General and Applied Psychology ...	1	25
(*ii*) Social Psychology ...	1	25
(*iii*) Abnormal Psychology ...	1	25
(*iv*) Mental Testing and Statistics ...	1	25
II. Theoretical—Special Course of Study :—		
Group A—Advanced Industrial Psychology ...	4	100
Group B—Advanced Social Psychology and Psychiatric Problems ...	4	100
Group C—Child Psychology and Mental Deficiency ...	4	100

	Hours per week	Minimum No. of hours
III. Practical—General	2	50
IV. Practical—Special ... m	5	125
V. Field Work—General	4	100
VI. Field Work—Special	5	125

The above regulations will be given effect to from the beginning of the next session, *i.e.*, June, 1945

Senate House,
The 25th April, 1945.

J. CHAKRAVORTI,
Registrar.

NOTICE

Heads of all affiliated Colleges in Bengal and Assam are hereby informed that Mrinalkanti Nandi, son of Sj. Jogendrabikash Nandi of Fatehabad, Chittagong, who appeared at the Matriculation Examination, 1944, from Fatehabad H. E School, Chittagong, and passed in the Third Division, has been debarred, by orders of the Vice-Chancellor and Syndicate, from appearing at any examination of this University until further orders.

Senate House,
The 25th April, 1945.

J. CHAKRAVORTI,
Registrar.

RAMTANU LAHIRI PROFESSORSHIP IN BENGALI

Applications are invited for the Rāmtanu Lahiri Professorship in Bengali which will fall vacant in March, 1946, in the grade of Rs. 700-50/2-1000, with benefits of Provident Fund. The Senate may appoint a Professor on a higher initial salary.

Appointment may ordinarily be made for 5 years and renewed for another term or made permanent by the Senate. The Professor, who shall be a whole-time Officer of the University, will be entitled to academic vacations and holidays and shall be subject to leave and other rules framed by the Senate from time to time.

Detailed rules governing the Professorship will be found in page 121 of the University Calendar for 1942.

Applicants should state their age and full particulars of their academic qualifications and experience in teaching and research in their application, which should be accompanied by a precis of the particulars to be furnished in a statement form which may be obtained from the undersigned.

Applications with copies of testimonials (which will not be returned) must reach the undersigned on or before the 31st August, 1945.

Senate House,
The 26th April, 1945

J. CHAKRAVORTI,
Registrar.

CALCUTTA UNIVERSITY DIPLOMA COURSE IN LIBRARIANSHIP

A Diploma Course in Librarianship will be started by the Calcutta University in July, 1945. The course including the examination will extend over one academic year and classes will be held from 2 p.m. to 6 p.m. in the Asutosh Building, Calcutta University. The fee for the entire course will be one hundred rupees payable in four instalments, excluding the examination fee. Application for admission to the course which will be open to Graduates only are to be submitted to the University Librarian, Calcutta University, immediately.

Calcutta,
The 19th April, 1945.

B. N. BANERJI,
Librarian, Calcutta University.

D.P.H. EXAMINATION, PART II

The undermentioned candidates are declared to have passed the D. P. H. Examination, Part II, held in March, 1945 :—

ALL-INDIA INSTITUTE OF HYGIENE AND PUBLIC HEALTH

(Arranged alphabetically)

A. R. Sunder Rao
B. N. Lingaraju
Das, Birajagobinda
M. S. Vekantaramiah
Marathe, Dattatraya Govind
Md. Sekander Ali
Mitra, Aprakaschandra
Mohamed Iliyas
Nandi, Sulekha
Nathilal Sharma
Sengupta, Samaresranjan
Tirath Singh Aurora
Zafar Ahmad Khan

Senate House,
The 17th April, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

CERTIFICATE EXAMINATION IN SOCIAL WORK

The undermentioned candidates are declared to have passed the Certificate Examination in Social Work, January, 1945, in the Class under which their names appear :—

CLASS I

(In alphabetical order)

1. Bandyopadhyay, Kamalkanti
2. Dasgupta, Sailendrabijay
3. Ogirala Venkatachalam
4. Palchaudhuri, Santoshkumar
5. Ray, Satyendrakumar
6. Sen, Dibyendranath
7. Sen, Himansunath
8. Zafrullah Khan

CLASS II

(In alphabetical order)

9. Bhadra, Chandrasekhar 10. Woolman, Vernon Alfred

The undernoted candidate, who was allowed to appear at the Examination in parts only, is declared to have passed the Certificate Examination in Social Work, January, 1945 :—

Hari Nandan Pande

Senate House,
The 20th April, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

M.A. AND M.Sc. EXAMINATIONS

Revised Date of Commencement

The next M.A. and M.Sc. Examinations will be held from Monday the 30th July, 1945, instead of Monday the 16th July, 1945, as previously notified.

Senate House,
The 30th April, 1945.

A. P. DAS GUPTA,
Controller of Examinations (Offg.).

Other Notices

UNIVERSITY OF MYSORE

The Tabard Memorial Medal and Prize, 1946

(Founded by the friends and admirers of the late Rajasabhabhushana Rev. Father Anthony Mary Tabard, M.A., M.B.E., M.R.A.S.)

1. A gold medal of the value of about Rs. 60 called the " TABARD MEMORIAL MEDAL" and a money prize of Rs. 200 will be awarded by the University Council for the best essay on the following subject :—

" TEMPLE ARCHITECTURE IN MYSORE "

1. Graduates of any Indian University, who have taken their first degree not earlier than June, 1936, are eligible to compete for the medal and prize, but no one who has already won them may compete again.

2. The essay must be the result of personal investigation by the author and must contain clear evidence of independent and original research.

3. Each candidate should state generally in an introductory note and specifically in foot-notes, the extent to which he has relied upon different sources of information and the portion which he claims as his original work. If any portion of the work was done in collaboration or under guidance, the nature and extent of such collaboration or guidance must be clearly stated.

4. Each candidate must forward three copies of his essay together with a statement as to when and where the work was carried out.

5. The essay should have a motto instead of the writer's name and should be accompanied by a sealed cover containing information regarding the name of the candidate, the year and the University in which he took his first degree, the highest University Examination passed by him, the name of the University and the year in which he passed it, his postal address and a declaration to the effect that the essay sent by him is his own *bona fide* composition.

6. The essay should be forwarded to the Registrar, University of Mysore, Mysore, so as to reach him on or before 30th June, 1946.

7. The University reserves the right to withhold the award of the medal and prize in the event that no essay showing sufficient merit is submitted.

University of Mysore,
The 5th February, 1945.

D. S. GORDON,
Registrar.

THE CALCUTTA REVIEW

JUNE, 1945

THE PRESS AND THE LAW OF CONTEMPT OF COURT IN INDIA

(SCANDALISING THE COURT)

NIKHIL RANJAN RAY, M.A.

Lecturer in Political Science, Dacca University

II

Procedure:

Contempt of court by publication is punishable in England by summary powers of attachment as well as by indictment. But the latter procedure has been so rarely in use that it may well be regarded as non-existent. *Rex v Tibbits*[1] is one of the few modern cases where the procedure was one of indictment. In India constructive contempt is punishable by summary process as well as under Section 194 of the Code of Criminal Procedure of India, but the latter procedure has never been employed by any High Court.[2] By virtue of the common law power the High Courts of India as courts of record possess the power of exercising summary jurisdiction in cases of contempt committed out of court.[3] Prior to the enactment of the Contempt of Court Act of 1926 the High Courts of India were not at one as regards their power of committing a man for contempt of a court inferior to themselves. The said Act has settled the point by providing that the High Courts have the power of committal for contempt of any subordinate court. The Chief Courts also have been endowed by the statute with the power of committing for contempt of themselves.

In case of a contempt of court by publication, an Indian High Court proceeds in one of two ways. If, on an affidavit or on their own knowledge, the judges of a High Court feel that there has been a commission of contempt of court, they may issue a rule at their discretion calling upon the delinquent to show cause why he should not be adjudged guilty of contempt, or if the delinquency is a flagrant one the judges may award an attachment even at the first instance under which the alleged contemner will be arrested and brought into the court where he, if committed, will be compelled to answer interrogatories,

1 (1202) 1 K.B. 77.

2 *In the matter of Tushar Kanti Ghosh*, per Jack. J, 61 C.L.J. at pp. 466-67.

3 In *re William Tayler* (1869), 26 C. L. J. 415, 390; *Legal Remembrancer v. Motilal Ghosh* (1913), 41 Cal. 173; In *re Satyabodha Ramchandra* (1922), 47 Bom. 76, 81; there are also pronouncements of the Privy Council to the same effect in *Surendra Nath Banerjee v. Chief Justice of Bengal* (10 Cal. 109) and in *re Sarbadhikary* (29 All. 9).

exhibited against him by the party at whose instance the proceedings have been started.[4] Under the summary process the accused persons may appear by counsels but they cannot call witnesses in defence of their position.[5] The reason is not far to seek. Witnesses can only help to establish a fact—to prove the truth of what the accused has alleged. But as has already been pointed out, in contempt cases the bone of contention is not whether the allegations are true but whether they have the effect of abating the confidence of the public in the incorruptibility of justice. Further, in contempt proceedings the judge who has been defamed may be, and usually is, the judge in his own case.

Contempt of court is the only criminal offence summarily punishable. Justice Wilmot justified the use of summary process by attachment of the person of the accused on two grounds. First, an insult to the judge or disrespect to his authority or disobedience to his mandates is an insult to the king, an impeachment of his wisdom in the choice of his judges—a serious crime the enormity of which can be brought home to the people by dealing with the offender in some such compendious way. Secondly, an imputation upon the judge or a scurrilous abuse of him excites in the minds of people a general dissatisfaction with all judicial determinations and shakes their allegiance to law—a dangerous obstruction to the proper administration of justice calling for rapid and immediate redress. While not concealing his preference for trial of facts by jury Wilmot said, "to deter men from offering any indignities to Courts of Justice it is a part of the legal system of justice in this kingdom that the Court should call upon the delinquents to answer for such indignities in a summary manner by attachment."[6] He maintained that unless the Court was equipped with the special power to hold its own against an attack upon the integrity of those who were commissioned to administer his Majesty's justice, the maintenance of law and order would be in jeopardy. In order to maintain the dignity of the judges and preserve the majesty of law it was imperative, he said, "to keep a blaze of glory around them and to deter people from attempting to render them contemptible in the eyes of the people."[7]

High authorities are of opinion that the ordinary criminal procedure is not only too slow to afford adequate protection to the court, it is also derogatory to the authority and dignity of the court to seek remedy by way of private prosecution. Wills, J, of England said, "the undoubted possible recourse to indictment or criminal information is too dilatory and too inconvenient to afford any satisfactory remedy."[8] Chief Justice Kent of America remarked, "Whenever we subject the established courts of the land to the degradation of private prosecution, we subdue their importance and destroy their authority. Instead of being venerable before the public, they become contemptible; and we thereby embolden the licentious to trample upon everything sacred in society and to overthrow those institutions which have hitherto been deemed the best guardians of civil liberty."[9]

This summary procedure being arbitrary there is a consensus of opinion against the indiscriminate exercise of summary jurisdiction in all cases irrespective of the gravity of the offence. If the offence is of a slight and trifling nature and is not likely to cause any obstruction to justice, in other words, if the contempt is only a technical one, the court should forbear from exercising

4 *In the matter of William Tayler*, 26 C.L.J., 345,

5 *In the Hindusthan Times* contempt case the Allahabad High Court made a departure from this principle.

6 An echo of this view of Wilmot is to be found in the judgment of Darbyshire, C. J., in *re Tushar Kanti Ghosh*. His lordship said, "This is a contempt which, in my view, unless dealt with speedily, is likely to produce the gravest results as regards respect for law in this Province, since it is calculated to undermine the confidence of the public in the administration of justice." 61 C.L.J. at pp. 420-21.

7 *Rex v Almon* (1765), Wilmot, at pp. 255-56.

8 *Ibid.*, 243, 270.

9 *Rex v Davies* (1906), 1 K. B. 32.

its extraordinary power of committal.[10] Sir George Jessel observed, "It seems to me that the jurisdiction of committing for contempt, being practically arbitrary and unlimited, should be most jealously and carefully watched, and exercised, if I may say so, with the greatest reluctance and the greatest anxiety on the part of the judges, to see whether there is no other mode which is not open to the objection of arbitrariness, and which can be brought to bear upon the subject." [11]

Formerly, the Indian High Courts like the English Courts of Record possessed unrestricted power of punishing for contempt of court; there was no limit to the imprisonment that might be inflicted or to the fine that might be imposed save the Court's unfettered discretion. In *re Mohandas Karamchand Gandhi and another*, Marten, J. of the Bombay High Court said, "We have large powers and, in appropriate cases, can commit offenders to prison for such period as we think fit and can impose fines of such amount as we may judge right." [12] In *Murli Manohar Prasad* the Patna High Court ordered that "in default of such payment, he be confined in the Patna jail until such fine shall have been paid." [13] The contempt of Court Act of 1926 as amended by the Contempt of Court Act of 1937, however, has fixed the limit of punishment that a High Court of India can inflict for contempt of itself as well as inferior courts. This Act provides that no court shall consign a man to prison for a period exceeding six months or shall impose a fine exceeding Rs. 2000 for contempt of court. This enactment also states that "the accused may be discharged or the punishment awarded may be remitted on apology being made to the satisfaction of the court." [14]

Appeals to His Majesty in Council.

The right of appeal is a fundamental right of the litigant, especially in a contempt case. The discretionary power of the judges to punish summarily for offences committed against their dignity is seriously open to abuse. It, is, therefore, essential that there should be a reserved authority to undo the possible mischiefs of human prejudices and infirmities. The Indian Law in this respect, however, is a wholesome deviation from the English Law.

At the Common Law of England there is no appeal in a case of constructive contempt; the courts of record are the sole and exclusive judges of what constitutes contempt of court. But the law in India on this point is different. In earlier cases although the Judicial Committee of the Privy Council emphasised the similarity of the law in England and the colonies and accordingly did not allow appeal to His Majesty in Council against committal for contempt by colonial courts of record yet there seems to have existed a presumption that in certain circumstances it had jurisdiction to hear appeal from the decision of a court of record in a contempt case.

In the case of *Rainy v Justices of Sierra Leon* [15] (1853) with reference to the application of the defendant for leave to appeal to Her Majesty in Council against the order of the Supreme Court of Sierra Leon the Judicial Committee held that the law of contempt in the colony was the same as in England and accordingly the Supreme Court concerned, as a court of record, had the final authority to determine whether the accused was guilty of contempt of court or not; and, therefore, the Board had no authority to review its findings.

[10] *Yates v. Lansing* (1810), 5 Johnson, N. Y. 282 (cited in *in re Motilal Ghosh*, 45 Cal. 169, 239). Terrell, C. J., of the Patna High Court expressed the same view in *in re Murli Manohar Prasad*, 1928, 8 Pat. 323, 337.

[11] Per Jenkins, C. J. in *The Legal Remembrancer v. Motilal Ghosh*, 45 Cal. 221. In *in the matter of Amrita Bazar Patrika* Justice Mukherjee said, "The power, it is well settled, must be exercised with caution and when only the case is clear beyond controversy." 17 C.W.N. 1306.

[12] *In re Clements, Republic of Costa Rica v. Erlanger*, 1877, 46 L. J. Chs. 375, 385.

[13] (1920) A. I. R. Bom. 175, 180.

[14] 8 Pat. at p. 343. In this connection the *Crown v. Sayyad Habib* (18 Lah. 69) may also be seen.

[15] 8 Moore's P. C. C., 47.

In *McDermott v The Justices of British Guiana*[16] (1868) leave to appeal from committal for contempt had been granted "without prejudice to the competency of Her Majesty to entertain an appeal." But Lord Chelmsford in delivering the judgment of the Board held that there could be no appeal from an order of a court of record inflicting punishment for contempt of court. He said that in their Lordships' opinion the Board could entertain an appeal only if the appellant could show that the committing court was not a court of record, or that if it was a court of record there was something improper in the order which called for its review. He proceeded to say, "Not a single case is to be found where there has been a committal by one of the colonial courts for contempt, *where it appeared clearly upon the face of the order*[17] *that the party had committed a contempt*, that he had been duly summoned, and that the punishment awarded for the contempt was an appropriate one, in which this committee has ever entertained an appeal against an order of this description."[18] Here there was a clear presumption on the part of the Board that it had appellate jurisdiction when it appeared on the face of the order that the party had not committed contempt of court.

In *Surendra Nath Banerjee v Chief Justice and Judges of the High Court of Bengal*[19] (1883) the Board actually examined the impugned article and came to the conclusion that it fell within the definition of contempt of court. Sir Barnes Peacock in delivering the judgment of the court observed, "Their Lordships having decided the libel was a contempt of court, and that the High Court had jurisdiction to commit the petitioner for a period of two months, the case is not a proper one for an appeal to Her Majesty."[20] He also approvingly quoted from Rainy's case[21] and McDermott's case.[22] But clearly the principles which were laid down in McDermott's case and seems to have been followed in Surendra Nath Banerjee's case were at variance with those which found favour in Rainy's case: whereas in the former two cases it was maintained that the Board had only limited jurisdiction to hear appeal from a court of record in a contempt case in the latter case it was held that the colonial courts of record were the final authority on what constituted contempt of court and that there could be no remedy by way of appeal to Her Majesty in Council to review the propriety of such orders.

In 1899, however, the attitude of the Board was made clear beyond all controversy. In *McLeod v St. Aubyn*[23] the Judicial Committee affirmed its competency to entertain appeal from an order for committal by a colonial court of record. The Board in this case allowed the appeal and rescinded the order of the Supreme Court of St. Vincent.

But strangely enough in spite of these pronouncements of the Board the High Courts of Calcutta and Allahabad clung to the old fossilised doctrine and as recently as in 1935 declared that no appeal lay from the decision of a High Court in a case of constructive contempt. In 1935 after the Editor of *The Amrita Bazar Patrika*[24] of Calcutta was convicted of contempt of court, the High Court of Calcutta was moved for granting leave to appeal to the Privy Council but the Court most ungraciously refused leave. In this connection Mr. Justice Costello remarked, "The judgment of Sir Barnes Peacock in 10 Cal., 109, in my view puts this matter beyond all question whatever and indicates that when this Court as a Court of Record thinks it fit to exercise summary jurisdiction and under that jurisdiction punishes for a contempt of Court it is not open to the person concerned to ask this Court of leave to appeal to His Majesty in Council."[25] In the same year the Allahabad High Court also did not allow appeal in the *Leader* case.[26] Quoting with approval Rainy's

16 (1868) L. R. 2 P. C. 341.
17 *Italics* are mine.
18 1868, L. R. 2 P. C. 341.
19 10 Cal. 109.
20 *Ibid.*, at p. 132.
21 8 Moore's P. C. C. 47.
22 5 Moore's P. C. C., N. S. 466.
23 (1899) A. C. 549.
24 61 C. L. J., 376.
25 A. I. R. 1935, Cal. 519.
26 A. I. R. 1935, All. 1.

case and Surendra Nath Banerjee's case their Lordships said, "In our opinion, on the question whether the allegation amounted to a contempt of court or not the Division Bench has exclusive jurisdiction and its order is final." [27]

In 1936 in *Ambard v Attorney General for Trinidad and Tobago*[28] the Judicial Committee examined the question of the jurisdiction of the Privy Council to entertain appeal from an order of a court of record inflicting penalty for contempt of court by publication in all its details. Their Lordships reviewed the previous decisions of the Board and came "clearly to the conclusion that it was competent to His Majesty in Council to give leave to appeal, and to entertain appeals, against orders of the Courts overseas imposing penalties for contempt of court." [29] Lord Atkin in giving the judgment of the Court said, "There seems no reason for limiting in this respect the general prerogatives of the Crown to review all judicial decisions of Courts of Record in the dominions overseas, whether civil or criminal." [30]

This doctrine has been further confirmed by the decision of the Board in the recent *Hindusthan Times* case.[31] In this case the Board allowed the appeal and set aside the order of the High Court of Allahabad committing the Editor of *Hindusthan Times* for contempt. This decision of the Judicial Committee has put a quietus to all controversy over this legal point by binding the Indian High Courts to a definite mode of procedure. Indian High Courts might refuse to abide by the decisions of the Privy Council in cases other than Indian but under Section 212 of the Government of India Act, 1935, the law declared by a judgment of the Privy Council in Indian cases is binding on, and must be followed by, all British courts in India including the High Courts.

[27] 57 All. 910, 916.
[28] 1936, A. C. 322.
[29] *Ibid.*, p. 329.
[30] *Ibid.*, p. 329.
[31] Reported in Amrita Bazar Patrika (dak edition), dated June, 28, 1943.

THE ANGLO-SIKH WAR OF 1845-46 : A RE-ORIENTATION

JAGMOHAN LAL MAHAJAN, M.A. (HONS.)

MAHARAJA Ranjit Singh restored respect for authority in the Punjab. He inherited mutiny and created discipline, found chaos and produced order; and succeeded by the sustained effort of a life-time in carving out a compact kingdom for himself. But his achievement, though highly remarkable, was personal and consequently ephemeral. Neither his genius nor his energy was in any measure inherited by his successors. His death in June, 1839, was thus the signal for scramble for power which lasted for about six years. There were the usual kaleidoscopic shiftings of the scene and of the chief actors in it. One by one his sons and ministers came to the front, but only to lose, after a brief interval, both power and life.

> "The priest who slew the slayer
> And shall himself be slain,"

sums up, better than pages of narrative could do, the anarchy that reigned supreme in the Punjab for six years immediately following the death of Ranjit Singh. At length Dalip Singh, a son of Ranjit Singh was put on the throne of his father, with his mother, Maharani Jindan, as Regent, and Lal Singh, as his Wazir.

In this confusion and chaos that followed the death of Ranjit Singh, the British, who had for long been casting covetous glances on his kingdom, found, after all, a godsent opportunity to accomplish their object. That the annexation of the Punjab was envisaged by the British Government, which was adopting every possible means in its power to achieve that end, is confessed with brazen-faced frankness in Lord Ellenborough's private correspondence with the Duke of Wellington and Queen Victoria. As early as October 20, 1843, we find him writing to Wellington that " the time cannot be very distant when the Punjab will fall into our management, and the question will be what we shall do as respects the Hills . . . . I do not look to this state of things as likely to occur next year, but as being ultimately inevitable, if we do not bring on union against ourselves and indisposition to our rule by some precipitate interference. I should tell you, however, that there is, as there long has been, a great disposition, even in quarters not military, to disturb the game."[1] On the same day he wrote to the Queen: " It is impossible not to perceive that the ultimate tendency of the late events at Lahore is, without any effort on our part, to bring the plains first, and at a somewhat later period the hills, under our direct protection or control."[2]

Ellenborough trusted that the " game " would not be disturbed until the British were ready, and wrote to Wellington on February, 15, 1844: " I earnestly hope that we may not be obliged to cross the Sutlej in December next. We shall not be ready so soon. The army requires a great deal of settling up after five years of war. I am quietly doing what I can to strengthen and equip it. I am fully aware of the great magnitude of the operation, in which we should embark if we ever should cross the Sutlej. I know it would be of a protracted character. I should be obliged to remain at Lahore myself more than a year, and I should have all India to keep quiet behind me with very few troops, for we could not send any back till we relieved them."[3] These and some of the following letters show conclusively that the British were not—as they then professed, and as is still commonly believed—mere passive spectators of the anarchy, but that they were, on the other hand, actively making preparations for the conquest of the Punjab. On *April 20, 1844*, Ellenborough wrote to Wellington:

" *We can only consider our relations with Lahore to be those of an armed truce.*

" *I earnestly hope nothing may compel us to cross the Sutlej, and that we may have no attack to repel till November, 1845. I shall then be prepared for anything. In the mean time we do all we can in a quiet way to strengthen ourselves.*"[4]

Again he wrote to the Duke on May 9, 1844:

" I expect that by the end of December there will be on the Sutlej seventy boats of about thirty-five tons each, all exactly similar and each containing everything necessary for its equipment as a pontoon. These will bridge the Sutlej anywhere, and when not so used they will convey our troops up and down, and save us and an enormous charge for the hire of boats."[5]

The extracts from Lord Ellenborough's letters quoted above will make it abundantly clear that the preparations which were being made " in a quiet way to strengthen ourselves " were not of a defensive kind, but as an essential part of the schemes of territorial aggrandizement cherished by the British in this country. But before Ellenborough could win the " game." which he hoped to be able to do at any time after November, 1845, the Directors, exercising their constitutional right for the first time, ordered his recall ; for they " thoroughly distrusted his erratic genius : the tone of his despatches had offended them:

[1] Colchester ed., *The Indian Administration of Lord Ellenborough in his correspondence with the Duke of Wellington and the Queen* (London, 1874), pp. 399-400.
[2] Idem, p. 98. [3] Idem, p. 424.
[4] Colchester, *op. cit.*, pp. 434-35. In this quotation, as in all others in this article, all italics are mine. [5] Idem, p. 437.

they most justly disapproved of the policy in Sind, and they accused him of systematically subordinating the interests of the civil to those of the military service."

Sir Henry, later Lord Hardinge, who succeeded Lord Ellenborough in July, 1844, had won a great reputation as a soldier in the Peninsular War and in the Waterloo campaign. The appointment of a soldier as Governor-General showed plainly that the Directors anticipated a war with the Sikhs, though they did not desire that Ellenborough should wage it. The Punjab policy of Hardinge was thus no reversal, but a continuation of that of Ellenborough. "When Lord Ellenborough left Calcutta," Hardinge wrote to Gough on August 13, 1844, shortly after his assumption of office, "the probability of offensive operations in the Punjab had almost subsided into a conviction that the case of necessity compelling us to interfere by arms would not arise. On the other hand, such is the distracted state of that country, with a large army clamouring for pay and plunder, that we may be forced to act, and this necessity may be unavoidable at a very short notice. It is, therefore, not advisable, however strong the conviction that the case of necessity will never arise, to relax in any of our military preparations."[6] We shall presently see what warlike preparations were made by the two successive Governors-General.

Until 1838, the garrison of Ludhiana and Subathu formed the only body of British troops near the Sikh frontier. But in that year 12,000 men were mustered at Ferozepore, which had passed under British possession three years before, for the advance into Khorassan, and a small division was left behind during the Afghan War. In 1842, a large number of troops were advanced to Ambala as a reserve in order to support these two posts of Ludhiana and Ferozepore. This concentration of impressive bodies of troops on the Sikh frontier, contrary to the policy of 1809, coupled with the object lesson of Sindh before their eyes convinced the Sikhs that war hovered on their frontiers. Then in 1844 and 1845, "the facts were whispered abroad and treasured up, that the English were preparing boats at Bombay to make bridges across the Sutlej, that troops in Sindh were being equipped for a march on Multan, and that the various garrisons of the North-West Provinces were being gradually reinforced, while some of them were being abundantly supplied with the munitions of war as well as with troops. None of these things were communicated to the Sikh Government, but they were nevertheless believed by all parties, and they were held to denote a campaign, not of defence, but of aggression."[7] The following table, which was drawn up by Hardinge, shows the actual changes, so far as troops were concerned, in the years between 1838 and 1845[8]:—

Post	Strength as left by Lord Ellenborough	Strength at first breaking out of war	Increased preparations made by Lord Hardinge
Ferozepore ...	4596 men 12 guns	10472 men 24 guns	5876 men 23 guns
Ludhiana ...	3030 men 12 guns	7235 men 12 guns	4205 men 0 gun
Ambala ...	4113 men 24 guns	12972 men 32 guns	8859 men 8 guns
Meerut	5873 men 18 guns	9844 men 26 guns	3971 men 8 guns
Whole Frontier, exclusive of Hill Stations which remained the same.	17612 men 66 guns	40523 men 94 guns	22911 men 28 guns

[6] Quoted in Rait, *Life of Lord Gough* (Westminster, 1903), i. pp. 368-9.

[7] Cunningham, *A History of the Sikhs* (Lahore, 1897), p. 295.

[8] Hardinge, *Viscount Hardinge* (Oxford, 1891), p. 76. Lord Hardinge prepared this table in reply to an article in the *Quarterly Review* of June, 1846, where the writer seemed to imply that Ellenborough had prepared everything and Hardinge nothing for a war with the Sikhs.

The Sikh army in particular, and the populace in general, naturally viewed with alarm this gradual encirclement of their country by British troops, and drew the natural inference that the annexation of the Punjab was not far off. In fact this belief was confirmed by the whole history of Anglo-Sikh relations ever since the time of Lord Wellesley, which has been thus summed up by Thorburn, a former Indian civilian : "Though from the imperious Marquis Wellesley (1798-1804) onwards, no Governor-General had actively intended a conflict with the Sikhs, yet each in turn had contributed towards it. Lord Wellesley had sanctioned the pursuit of Holkar to within a day's march of Amritsar (1804-5), Lord Minto had confined the Sikh expansion Delhi-wards to the right bank of the Sutlej, and had established a British garrison at Ludhiana, on the left or British bank of that river (1808-9); Lord Auckland taking advantage of the doctrine of escheat, had made Ferozepore a British cantonment (1838), thus directly threatening Lahore: Lord Ellenborough had used the Punjab as a military highway for Afghanistan (1838-1842), and in 1843 had nefariously seized Sindh, thereby anticipating the Sikhs and extending southwards the British coils about the Punjab from Ferozepore to the Indus."[9]

This belief of the soldiery coincided, on widely different grounds though with the interest and wishes of the half-hearted or even treacherous Government functionaries, *e.g.*, Lal Singh and Tej Singh, who considered that "their only chance of retaining power was to have the army removed by inducing it to engage in a contest which they believed would end in its dispersal."[10] Moreover, in September, 1845, fifty-six boats, which Ellenborough had ordered to be built on the Indus, were brought up by Hardinge's order to Ferozepore.[11] Then, early in November, two Sikh villages near Ludhiana were sequestrated on the ground that they harboured criminals; "and the circumstances, added to the rapid approach of the Governor-General to the frontier, removed any doubts which may have lingered in the minds of the Panchayats."[12] This was the last straw; and thus egged on to hostilities[13] the soldiery assembled round the funerary memorial of Ranjit Singh, and vowed fidelity in the battle they were soon to wage. On December 11, 1845, they began to cross the Sutlej between Hariki and Kasur, and three days later a portion of the Sikh army took up a position close to Ferozepore. The Governor-General was marching to the frontier when he heard that the Sikhs had crossed the Sutlej. He lost no time in issuing a proclamation declaring all Sikh possessions on the left bank of the Sutlej confiscated and annexed to the British territories, and hurried his forces from Ludhiana and Ambala to save Ferozepore within a few miles of which the Sikh army had taken up a position.

Soon after the Khalsa army crossed the river, Raja Lal Singh sent a man to Captain Nicolson "to say he would show his good wishes by keeping back his force for two days from joining the Infantry or Regulars, and had marched them to-day back to Assul, and would to-morrow to Hariki, if I would consider him and the Bibi Sahib (Rani Jindan) our friends."[14] He also intimated to Captain Nicolson that he would divide the Sikh force, and persuade a portion

9 Thorburn, *Punjab in Peace and War* (London, 1904), pp. 32-33.

10 Cunningham, *op. cit.*, p. 301.

11 Hardinge *op. cit.*, p 77; Rait, *op. cit.*, i. p 377. Remarking on this, Smyth (*A History of the Reigning Family of Lahore, etc.*, Calcutta, 1847—, p. xxiii says : "To assert that the bridge of boats, brought from Bombay was not a *causa (sic) belli*, but merely a defensive measure is absurd."

12 Cunningham, *op. cit.*, p. 302.

13 Even Smyth (*op. cit.*, p. xxi), an outright advocate of the assumption by the British of a "commanding attitude" towards the Sikhs, remarks thus : "Regarding the Punjab War, I am neither of opinion, that the Sikhs made an unprovoked attack, nor that we have acted towards them with great forbearance."

14 Extracts from a journal kept by Captain Nicolson, the British Agent at Ferozepore (found after his death), forwarded with the Memorandum relative to the paper given by Henry Lawrence to Raja Lal Singh as sanctioned by the Governor-General in the letter of the Secretary to Government, No. 166, dated 4th May, 1846.—Currie to Henry Lawrence, July 28, 1846; Letter 2/ Book 169, Punjab Government Records.

to march to Ferozeshah to attack the Governor-General, and suggested that the British force at Ferozepore should attack the remaining portion of the Sikh troops.[15]

And even as the parricide promised, so he did.

Thus it was that instead of pushing on at once to Ferozepore and there to overwhelm the weak British force, the perfidious Lal Singh led a Sikh detachment of some 2,000 infantry and about 10,000 cavalry, supported by 22 guns, on to Mudki where, on December 18, the first battle of the war was fought. There 'in a stout conflict' during 'an hour and a half of dim starlight,' the Sikhs were defeated with a loss of seventeen guns; but the British casualties were very heavy amounting to 872 killed and wounded. The British troops then effected a junction with Sir John Littler's Ferozepore division, and attacked the large body of Sikhs who were encamped around Ferozeshah, just before sunset on a short winter's day (December 21). The British made a fierce frontal assault, but two divisions were provisionally repelled and the Sikh line was only partially captured when it became too dark to continue the fight. The British troops "bivouacked on the battlefield, having lost touch with one another and being still exposed to a spasmodic and harrassing fire from the enemy's batteries," and were "half outside and half within the enemy's position, unable either to advance or retreat. Regiments were mixed up with regiments, and officers with men, in the wildest confusion."

Hardinge, the veteran of the Peninsular War, said that he had "never known a night so extraordinary as this," and the Commander-in-Chief admitted that the British were "in a critical and perilous state" during that "night of terrors." The Governor-General continued cheering up his disheartened men throughout the night, and when morning came and the full extent of the destruction became known, he exclaimed in the words of Pyrrhus, "Another such victory and we are undone!" The Sikhs had partially re-occupied their entrenchments during the night, and the attack on these was at once resumed in the morning; and a determined rush finally carried the entrenchments. Even so the danger was not over, for as the day advanced, a second wing of the Sikh army commanded by Tej Singh appeared, and "the wearied and famished English saw before them a desperate and, perhaps, useless struggle." But this force mysteriously withdrew from the battlefield "at a moment when the artillery ammunition of the English had failed, when a portion of their force was retiring upon Ferozepore, and when no exertions would have saved the remainder if the Sikhs had boldly pressed forward."[16] The Sikh cause was doomed, with traitors in command.[17] The British casualties amounted to 2,415 killed and wounded; and the Sikhs were estimated to have lost 8,000 men and 73 guns.

Having been thus defeated, the Sikhs recrossed the Sutlej, but finding that the British, who had sustained heavy material damage and who were consequently waiting for ammunition and heavy guns to be sent up from Delhi, were loth to follow them, they crossed the river once again, and a portion of their force established a *tête du pont* near Ludhiana. Sir Harry Smith was ordered to proceed to the relief of Ludhiana. At Buddewal, on January 21, 1846, the British Army suffered a severe check and nearly the whole of its baggage was captured by the Sikhs. But the Sikh troops were driven back across the Sutlej following their defeat in the battle of Aliwal on January 28.

The decisive battle was fought on February 10, at Sobraon, a village on the British bank of the Sutlej. The Sikhs had built up a position of considerable strength, and had constructed a bridge of boats in their

[15] Memorandium, *op. cit.*, See also Cunningham, *op. cit.*, p. 306.

[16] Cunningham, *op. cit.*, p. 311. Gough wrote to his son on January 16, 1846, that when the fresh Sikh army under Tej Singh appeared, "we had not a shot with our guns"—Quoted in Rait, *op. cit*, ii. p. 28.

[17] *Cf.* Honigberger, *Thirty-five Years in the East* (London, 1852), p. 119.

rear to effect a retreat in case of emergency. But even this formidable position could stand the Sikhs in little stead, for they were basely betrayed by their leaders, who had colluded with the British.[18] After a violent cannonade which lasted two hours, the Sikh entrenchments were taken by storm. The treacherous Sikh Commander, Tej Singh fled first of all, and managed to break the bridge of boats as part of a premeditated plan. His troops, however, fought like heroes. They "everywhere showed a front to the victors and stalked slowly and sullenly away while many rushed singly forth to meet assured death by contending with a multitude." Thrust back inch by inch, the Sikhs were hurled pell-mell in the river, into which they plunged, preferring death to surrender. Then followed a hateful scene of British butchery: "nearly ten thousand of the enemy were shot down by grape and shrapnel in the bed of the river which ran red with blood." The victory of the British was complete, but it was not gained without an enormous loss. The British losses were 320 killed and 2,063 wounded: those of the Sikhs amounted to many times that number, and 67 guns.

Here this narrative of the Anglo-Sikh War of 1845-46 must pause. The Sikh army was now defeated, but the war had been a revelation. Before it started the British authorities absurdly underrated the Sikh soldiery, which was "called a 'rabble' in sober official despatches." Nothing "worse than a steady counter-thrust, pausing for a few unstrenuous battles, was anticipated." But no sooner had the war begun than it became apparent that the British had been grievously mistaken. The remarkable military skill of the Sikhs was for the first time appreciated. The admiration which they inspired in the heart of the British Commander-in-Chief can best be expressed in his own words: "Policy," he wrote to Sir Robert Peel, the British Prime Minister, referring to the "terrible carnage" of the Sikh troops at Sobraon, "precluded me (from) publicly recording my sentiments on the splendid gallantry of our fallen foe, or to record the acts of heroism displayed, not only individually, but almost collectively by the Sikh Sirdars and army; and I declare, were it not from a deep conviction that my country's good required the sacrifice, I could have wept to witness the fearful slaughter of so devoted a body of men."[19] Certain it is that there would have been a different story to tell, if the 'body of men' had not been commanded by traitors.

Three days after the decisive Battle of Sobraon (February 10, 1846) was fought, the whole of the victorious British army (except three divisions) crossed

[18] Cunningham (*op. cit.*, p. 323), says that "views of either party were in some sort met by an understanding that the Sikh army should be attacked by the English, and that when beaten it should be openly abandoned by its own Government; and further, that the passage of the Sutlej should be unopposed and the road to the capital laid open to victors. Under such circumstances of discreet policy and shameless treason was the battle of Sobraon fought."

In the Memorandum relative to the paper given by Henry Lawrence to Raja Lal Singh (referred to in foot-note 2, p. 8, *supra*) the Secretary to Government wrote:

"Nothing more was heard from him (Lal Singh) till after the battle of Aliwal and two days before the attack on the entrenched position at Sobraon when Shams-ud-din (Lal Singh's confidential agent) went as from Raja Lal Singh to Major Lawrence *and gave him an account of the position and nature of the entrenchment, and the amount and the disposition of the troops and guns which corresponded with that obtained from other sources.*

"This information came too late to be of any other use than as confirming the intelligence already in our possession and according to which the plan of attack was concerted and executed."

This is confirmed by W. Edwards, Under-Secretary to Government of India (with the Governor-General), according to whom when the Governor-General was at Ferozepore "emissaries from Raja Lal Singh arrived and gave us valuable information respecting the enemy's position . . . The Sikhs made a gallant and desparate resistance but were driven towards the river and their bridge of boats, which, as soon as the action had become general, their leaders, Raja Lal Singh and Tej Singh, had by previous consent, broken down, taking the precaution first to retire across it themselves."—*Vide* Edwards, *Reminiscences of a Bengal Civilian*, pp. 99-100.

Honigberger corroborates this still further. He says: "On the 10th of February, 1846, the battle of Sobraon took place, which decided the fate of the country. Tej Singh, the traitor, took to his heels, and on passing the Sutlej, he ordered the bridge to be broken down, leaving the greater part of his troops behind in a helpless state."—Honigberger, *op. cit.*, p. 119.

[19] Quoted in Rait, *op. cit.*, ii, p. 108.

the Sutlej and encamped at Kasur. The first problem which the Governor-General had now to face related to the Government of the Punjab. The long-looked for opportunity to annex to the British dominion in India the kingdom of Ranjit Singh had at last presented itself, and undoubtedly the imagination of the Governor-General was warmed by "bright visions of standing triumphant on the Indus and of numbering the remotest conquests of Alexander among the provinces of Britain."[20] But it soon became clear to him that this long-cherished dream could not just then be materialized as the British were at that time not in a position to effect the extension of their Empire to the Indus. Though the army of the Khalsa had been vanquished in the field, there were yet about 25,000 Sikh soldiers at Lahore and Amritsar, 8,000 of them at Peshawar, and contingents of varying numbers at various other places. The annexation of the Punjab would, under these circumstances, have entailed a series of sieges and a guerilla warfare—protracting operations into the unhealthy summer season—for which neither money nor men at the Governor-General's disposal (even including Sir Charles Napier's 12,000 men at Bahawalpur) were at all adequate.

Hardinge *fils*, in his father's biography, gives the reasons owing to which the Governor-General did not avail himself of the golden opportunity of annexing the Punjab. He says that those "who cavil against Lord Hardinge's non-annexation policy, and who think, as Sir Charles Napier did, that 'no Indian prince should exist,' must put to themselves this question: Could the Governor-General, *with the military means at his disposal*, have achieved such a conquest after Sobraon ? There was at that time a deficit in the Indian treasury. The hot season was setting in, while four general actions had palpably weakened the strength of our European regiments. Must it not then occur to every one that in the event of insurrection, such as occurred not long after at Multan, the presence of the British troops at Lahore, backed by the concentrated force under the Commander-in-Chief, would greatly facilitate the annexation of the whole province whenever such an extremity might become necessary ?"[21]

The Governor-General was thus not yet in a position to annex the Punjab, however fervently he might have desired to do so. He could, nevertheless, as the best way out of a bad business, at least make a show of being moderate and conciliatory, paving at the same time the way for its eventual annexation by weakening it to such an extent as would facilitate its absorption in the British Empire as soon as the British were in a position to do so. To this end certain preliminary conditions were essential, and the Governor-General summed them up in a letter from Kasur, dated February, 1846: "A diminution of the strength," he wrote, "of such a warlike nation on our weakest frontier seems to me to be imperatively required. I have, therefore, determined to take a strong and fertile district between the Sutlej and the Beas. This will cover Ludhiana and bring us within a few miles of Amritsar, with our back to the Hills. In a military sense, it will be very important—it will weaken the Sikhs and punish them in the eyes of Asia. I shall demand one million and a half in money as compensation; and if I can arrange to make Gulab Singh and the Hill tribes independent, including Kashmir, I shall have weakened this warlike republic. Its army must be disbanded and reorganised. The numbers of the artillery must be limited. The Maharaja must himself present the keys of Govindgarh and Lahore, where the terms must be dictated and signed."[22]

In the main, as the following summary of the terms of the treaty will show, Sir Henry, later Lord Hardinge was able to carry through this policy. The Maharaja handed over to the British Government all territories lying south of the Sutlej, as also the Jullundur Doab (the land between the Sutlej and the Beas). A war indemnity of one and a half crores of rupees was imposed, but as only fifty lakhs out of this amount were forthcoming, the hill country between

[20] Cunningham, *op. cit.*, p. 322.
[21] Hardinge, *op. cit.*, pp. 132-33.
[22] Hardinge, *op. cit.*, pp. 122-23.

the Beas and the Indus including Kashmir and Hazara was also surrendered as an equivalent for the remaining one crore of rupees. The army of the Lahore State was limited to 20,000 infantry and 12,000 cavalry, and 36 guns in addition to those already captured were given up. The Maharaja also agreed to recognise the independent sovereignty of Raja Gulab Singh in such territories as might be made over to him. By two other important clauses the Maharaja was precluded from employing any British, European or American subject without the consent of the British Government, nor was he to change the limits of the Lahore territories without the concurrence of the British Government. The British Government, on its part, agreed not to interfere in the internal affairs of the Lahore State.

At the urgent request of Lal Singh and other treacherous chiefs for the occupation of Lahore by British troops 'for some months,' supplementary articles of agreement were concluded between the two Governments on the 11th March, by which the British Government agreed to leave at Lahore, "till the close of the current year, A.D. 1846, such force as shall seem to the Governor-General adequate for the purpose of protecting the person of the Maharaja, and the inhabitants of the city of Lahore." Henry Lawrence was left behind as Agent to the Governor-General with Rani Jindan as Regent and Lal Singh as Wazir once more. The Governor-General, now Viscount Hardinge, now left Lahore to traverse the newly-acquired Doab, and to march back in triumph to Calcutta with the 250 pieces of ordnance captured in the late campaign, exhibiting them at every station and every city on the way as a conclusive proof of the signal defeats inflicted upon the Sikh Army.

Even a cursory glance at the terms of the treaty of March, 1846, will show that annexation was the only point from which the British Government receded. For annexation was out of the range of practical politics, as it would have placed an unbearable burden on its overtaxed military resources and depleted finances. The British Government, however, covetously looked forward to the day when the Punjab would be a part and parcel of its dominions. And the treaty was the outcome not—as has been hitherto believed—of any magnanimity and moderation on its part, nor of any regard for its friendship with Maharaja Ranjit Singh, but of its desire to secure an effective control over the destinies of the Punjab. So the treaty sought to cripple the Punjab in various ways: By mulcting it of the fertile Jullundur Doab, by slicing off the hilly tracts of Kangra, Kashmir and Hazara, by reducing the strength of the Sikh forces, and by exacting an exorbitant indemnity. Thus having been territorially mutilated, financially crippled and militarily enfeebled, the Punjab could be easily absorbed in the British possessions as soon as the British considered themselves in a position to shoulder the responsibility.

That the above is the only true reading of the treaty will be evident from the following extract from a private letter of Lord Hardinge: "In all our measures taken during the minority, we must bear in mind that by the Treaty of Lahore, March, 1846, the Punjab never was intended to be an independent State. By the clause I added the Chief of the State can neither make war nor peace, nor exchange nor sell an acre of territory, nor admit an European officer, nor refuse us a thoroughfare through his territories, nor, in fact, perform any act without our permission. In fact, the native prince is in fetters, and under our protection, and must do our bidding."[23] The Punjab was thus already in 1846 firmly in the British grip and a virtual appanage of the British Empire, and when in March, 1849, the time-honoured forms were done away with, and the British authorities stood frankly forth as the real rulers of the State, it was as if a ventriloquist were to throw aside his absurd doll and speak in his natural voice.

[23] Lord Hardinge to Henry Lawrence, October 23, 1847; quoted in Edwardes and Merivale, *Life of Sir Henry Lawrence* (London, 1872), ii, pp. 100-101.

FISHERIES IN INDIA

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HISTORY OF FISHERIES

Although it may seem strange to note that we are taking fish from time immemorial, yet it is certain that very little attention has been paid to their life-history, development and proper steps for their increase. Empirical knowledge was the only means of exploiting fishes of India up to the early nineteenth century.

It was in 1822 when Hamilton Buchanan first published his report and did systematic study of fresh water fishes of the Ganges. It was in this report that he drew special attention to the greatest possibilities of fisheries question in India. Buchanan was followed by MacLelland who pointed out that much benefit may be derived not only from fresh water fishery but also from salt lake fishery. In 1849 Jorden, an I.M.S. Officer of South India, published a report on fresh water fishery.

Thus we see that the early workers concentrated their attention more on the systematic study of fishes of India but they did not fail to mention the potentialities of fisheries in India. In *pari passu* with the above workers Bloch, Cuvier, Gray and Günther contributed much to the systematic study of Indian fishes.

The Government of India conducted many enquiries regarding the possibilities of fishery in India beginning with 1867 and as a result of that enquiry Dr. Francis Day was ultimately appointed Inspector-General of Fisheries in India. The work done by him marked a new era in the history of Fishery investigation in India. Dr. Day not only enriched our knowledge of systematic study of fish in India but also contributed substantially to their economic importance. With the death of this reputed Ichthyologist in 1889 no further work was done on fresh water fisheries up to 1906. In the mean time Col. Alcock who was Surgeon-Naturalist, Indian Marine Survey, suggested something for marine fishery of the Bay of Bengal.

In 1906 Sir K. G. Gupta was placed on special duty by the Government of Bengal in order to enquire into the fisheries of the province and its fish supply. The results of his enquiry were embodied in a report in 1907. In the middle of 1907 Sir K. G. Gupta proceeded to America and conducted extensive enquiries into the fisheries of the United States and Canada. Later he visited many centres on the continent and finally made extensive tours of all fishing centres of Great Britain. Thus his two reports were subsequently published together under the title "Report on the results of enquiry into the fisheries of Bengal and into fishery matters in Europe and America." This report is really an admirable one and subsequent reports on fishery in Bengal, Bombay, U. P., Madras, cannot be compared with it.

As a result of Sir K. G. Gupta's report the Bengal Fisheries Department was established and a survey was started in the Bay of Bengal with the trawler 'Golden Crown' under the direction of Dr. Jenkins. Twenty-eight voyages were made from June, 1908 to December, 1909. A similar survey was started at Madras and Bombay Coasts with the trawlers 'Lady Goschen' and 'William Carrick.' Dr. Jenkins also surveyed the Sunderban estuarine area with the steam launch 'Ila.'

At the beginning of the newly started Bengal Fisheries there were enquiries the results of which were not very encouraging. Madras Fisheries, however, became a well-established department. Madras Fisheries department did some very valuable work and ultimately increased in size with many stations both on the east and west coasts of the peninsula.

In the mean time Mr. K. C. De, one of the members of the Indian Civil Service, was appointed to enquire into the possibilities of fisheries and submitted his report in 1910.

The Bengal Fisheries Department was in existence for nearly 17 years with Mr. Southwell as its head for sometime, but it is regrettable that with the lapse of time the department deteriorated considerably, mainly due to the appointment of persons not properly trained. Unfortunately in Bengal there was no Zoological study except in the Bengal Medical College at the time. Consequently all the assistants and even some of the superintendents were either general science graduates with Physics and Chemistry or ordinary arts graduates. In this connection it is worth mentioning that though the work carried out by the Surgeon-Naturalists, from the time of Col. Giles to that of Col. Seymour Sewell, is of outstanding importance from the marine fishery point of view, yet the post of Surgeon-Naturalist was not filled up since Major Hingston went on leave in 1926. In 1931 this appointment was transferred to the cadre of the Zoological Survey of India, but has not yet been filled up.

With the Inchcape Committee's report the old moribund department of Bengal Fisheries became defunct.

The Punjab Government started a Fishery Section under their Agricultural Department with Lyallpur as its headquarters. Meanwhile U. P. Government enquired into the possibilities of fishery in that province.

With the enactment of provincial autonomy there started a great enthusiasm for the establishment of Fisheries Departments which was not only restricted to British India but also spread to the Indian States. So that Punjab, Sindh, U. P., Behar, Bengal, Assam, Orissa, Madras, Travancore, Mysore, Hyderabad (Deccan) and Baroda have all got fishery departments.

The Imperial Council of Agricultural Research sanctioned in December, 1936, a grant to the Calcutta University for carrying out a research scheme "On the life-history, bionomics and development of fresh water fishes of Bengal." The work is carried out in the Fishery Laboratory of the University since then. The results of the work should be far reaching and helpful in many ways for developing fresh water fisheries.

Dr. Naidu was appointed in the year 1937 to submit a report and to draw out a scheme for the renovation of the defunct department of Bengal. Subsequently Dr. Hora was appointed as the Director of Fisheries in 1942 with a well-established office and assistants in Bengal. In 1944 Mr. Elmhurst was appointed Special Officer of Agriculture by the Government to do what was necessary for the development of the Fisheries Department as well. According to his suggestions radical expansion of the Fisheries Department has been made in Bengal.

This new enterprise of all the provincial Governments, who have opened Fisheries Departments or Sections, is praiseworthy, but in contrast to their good wishes and the money spent, the result has been very poor as instead of developing Fishery Science they have mainly, with the exceptions of a few, devoted their time in running the official wheel and exploiting the natural wealth.

Dr. Baini Prashad, as the Director, Zoological Survey of India, has rightly said in his memorandum "Post-war Development of Indian Fisheries" that "Fishery Science, as it is understood in all civilised countries at the present day, is practically non-existent in India, though, as noted already, fisheries have been conducted in various provinces and states by Fisheries Departments for several years. All the literature on the subject of fisheries in India available to me, both published and unpublished, official or non-official, clearly indicates that plans of development have invariably been based on insufficient data, and that the collection of accurate, up-to-date information by detailed enquiries, research and experimental work is absolutely essential."

With the view of developing Fishery Science in India, the Government of India appointed Dr. Prashad as Fishery Adviser to the Government of India in 1944. The first action taken by him, considering the inadequacy of trained personnel, was the establishment of training centres, one at Calcutta with the

co-operation of Bengal Fisheries Department and the University of Calcutta and the other at Madras under Madras Fishery Department for the training of a limited number of students in inland and marine fisheries respectively. The University of Calcutta has been a pioneer in starting a course in Fisheries for the advanced students as a special paper in the M.Sc. Examination in Zoology.

In order to drive out the chaotic condition of the fisheries and leading Fishery Science towards its zenith, the individual activities are not sufficient. What hampers progress inspite of several investigations, series of reports and unprejudicial spending of money is the lack of co-ordination. We hope and trust that for the progress of Fishery Science the immediate formation of fishery boards—provincial and central—consisting of superior brains in all the lines connected with fishery, either directly or indirectly, who will ardently try to develop the science and apply it in practical fields for the uplift of our national resources.

Urgent Need of Research

Fish is one of the best ingredients of non-vegetarian diet. In a hot country like India and specially in Bengal fish is generally preferred to meat. The Fishing industry may be divided into three main categories, namely,

1. Fresh-water fishery. 2. Estuarine fishery, and 3. Marine fishery. The main problems of fresh water and esatuarine fisheries are

(*a*) Life-history
(*b*) Breeding
(*c*) Rearing
(*d*) Conservation :—(*i*) Stocking
(*ii*) Introduction, Protection and Fishery laws.
(*e*) Ecology
(*f*) Technology.—(*i*) Preservation
(*ii*) Different methods of catch and appliances.
(*g*) Marketing
(*h*) Fishermen—their life and education.

Each of the above items of the main problem of fresh water and estuarine fisheries involves many enquiries which are still hopelessly lacking. The knowledge derived in other countries is mostly of no use when we note that our fish is quite different from fish of western countries. For example Indian major carps unlike the European carps do not breed in ordinary stagnant ponds. Ecological conditions, particularly temperature, the acidity or alkalinity of water, oxygen contents of water, are so different that at every step it involves fresh research.

Now let us take up the life-history of common fresh water fishes. Without the life-history nobody can go a step further in fishery. It is so very fundamental.

Dr. Rao in his report on the progress of science in India during the past twenty-five years in connection with Silver Jubilee of the Indian Science Congress Association in May, 1938, remarked "Considering that the study of the developmental history of fishes is of great importance in solving fishery problems, it seems surprising that so little attention has been paid to this subject in India."

The following Works relating to life histories have been traced by persons other than the Fish Laboratory, Calcutta University —Sundara Raj— a scanty description of life-history of *Lata* (লাটা) (*Ophicephalus punctatus*) and *Shol* (শোল) (*Ophicephalus striatus*). Willey—nest, egg and fry of *Shol* (শোল) (*Opicephalus striatus*). Willey—early stages of *Chital* (চিতোল) (*Notopterus chitala*). Southwell and Prasad—Descriptions of a few stages of *Chital* (চিতোল) (*N. Chitala*). Khan—Development of *Mrigal* (মৃগাল) (*Cirrhina mrigala*) ; Descriptions of colour of eggs in *Rohu* (রুই) (*Labeo rohita*), *Catla* (কাতলা) (*Catla*

catla) and *Goni* (গনি) (*Labeo gonius*) also some early stages of *Labeo gonius*. Ahmed—Developmental study up to hatching in *Boal* (বোয়াল) (*Mallagonia attu*) and more or less complete development of *Goni* (গনি) (*Labeo gonius*). Job —Life history of *Pankal* (পাঁকাল) (*Mastsemblus panculus*). Jenkins—Spawning of *Ilish* (ইলিশ) (*Hilsa illisa*). Prasad, Hora and Nair—Ecology of *Ilish* (ইলিশ) (*Hilsa illisa*).

Most of these are slipshod, fragmentary data and no description of food, qualitative and quantitative, is given. I may state here that in the Fisheries Laboratory of the University of Calcutta during the last eight years, we have investigated the complete life-histories of the following edible fishes—*Koi* (কই) (*Anabas testidunius*), *Kalbasu* (কালবোস) (*Labeo calbasu*), *Rohu* (রুই) (*Labeo rohita*), *Catla* (কাতলা) (*Catla catla*), *Goni* (গনি) (*Labeo gonius*), *Khalisa* (খলিশ) (*Colisa lalius*), *Kanchan panti* (কাঁঞ্চন পুঁটি) (*Barbus conchonius*), *Pholui* (ফলুই) (*Notopterus notopterus*), *Boal* (বোয়াল) (*Wallaponia attu*), *Shol* (শোল) (*Ophicephalus striatus*), *Lata* (লাটা) (*Ophicephalus punctatus*), *Magur* (মাগুর) (*Clarius batrachus*), and *Maurala Ambly—pharingedon mola*. Along with these the life-history of *Trichoke* (তেচোকো) (*Oryzius melastigma*), a so-called larvicide fish, has been studied. This work has been possible due to the generous help on the part of the authorities of the Calcutta University and the financial help of the Imperial Council of Agricultural Research, India, for the last eight years.

The number of fresh-water fishes of Bengal alone is more than 150 of which common ones would be 50, so there is still enough scope to trace the life-histories and carry on basic researches on the different species of fresh-water fishes.

The condition of estuarine fishes is still worse. The full life-history of not a single species is yet known. The breeding methods of fresh-water fishes have recently been investigated by the Calcutta University and the knowledge of this was in a deplorable condition but even now it may be said that still more work is necessary.

The rearing of fry depends much on food. Although each and every Fisheries Department investigated the comparative value of artificial food, nobody cared to know the natural food of such fishes. The result is a tremendous amount of financial loss. In case of carp alone such artificial food is of no use as they are costly and pollute the water. From our fish laboratory of the Calcutta University we have been able to throw much light on the peculiarity of the natural food of carp. Carp always take semi-rotton plant body in their adolescent and adult stages, as they have no teeth in their jaws to bite plants in fresh condition, and they are unable to digest the diatoms. Much depends on the quantitative value of food as we all know that qualitatively there is practically no difference between the food of a child with that of an adult person. It is in the percentage composition of food that varies from a child to an adult person. The same truth holds good even for fish. These valuable data have also been collected very recently by the Fish Laboratory, Calcutta University. Much work is still to be done in this direction.

Regarding stocking very little data are available and the attention of different Fishery Departments may be drawn towards this.

Introduction of new and foreign material to our inland water has been done by the Madras Fisheries Department successfully. Much more is also to be done in this direction. Protection and fishery laws are inadequate and in some provinces in India it is almost unknown which should be enacted after thorough investigation and adequate statistical data.

Ecological data are also inadequate. Like physical data chemical data should also be collected. Some very helpful data have been recorded by the Fish Laboratory, Calcutta University.

The technological side of Indian fresh-water or estuarine fish is almost in a crude state and there is enough scope for improvement. Preservation of fish

is still done in a crude form, although recently some workers directed their attention to improving in this direction. Preservation of *crustacea* such as shrimps and lobster as such or in their powder condition as food or '*jeol*' fishes have been recorded by the Fishery Laboratory, Calcutta University.

Different forms of nets and their relative value and introduction of foreign nets have been done by the Madras Fisheries Department. Our crude appliances sometimes are not only helpful but also the only reliable source to catch fish.

Marketing is one of the important items of fishery but very little work has been done in this direction. Statistical data is inadequate and thorough investigation is badly needed.

Lastly we should not forget about fishermen who are really the backbone of fishery. Their life and uplift and their pecuniary condition should be improved. Their education and social status require anthropological investigations and unless and until we can remedy their condition, no fishery really worth mentioning will be achieved.

Marine fishery involves the following problems:—

(*a*) Life history.
(*b*) Plankton study.
(*c*) Hydrography.
(*d*) Fish Survey.
(*e*) Technology—(*i*) Preservation, (*ii*) Method of Catch.
(*f*) Prawn, Pearl and Oyster fisheries.
(*g*) Marketing.
(*h*) Utilization of bye-products.

Little has been done regarding the life-history of the common type of marine fish of Indian waters. Madras and Travancore fisheries have done a good deal of planktonic study which serve the purpose of giving food to the marine fishes. Col. Sewell did quite a good amount of work on Oceanography, Southwell in Bengal did some work in the Bay of Bengal. Regarding Technology Madras Fisheries Department has done some valuable work but there is still scope for further work. Marketing of marine fish is almost a neglected subject in India until now. Considerable work has been done regarding the utilization of bye-products by the Madras, Travancore and Baroda State Fisheries Departments but there is still scope for further work.

I like to emphasise here that much can be done with the joint resources of the Indian Universities like Calcutta and Madras with all the Fisheries Departments of India.

With the multifarious activities in the Fisheries Departments there is very little time and energy left for basic researches like tracing the life-histories, chemical and physical condition of our waters, both fresh and salt. These may be entrusted to the Universities and Laboratories of recognised institutions. The problems that require field observation and growth rate, etc., should be restricted to the Fisheries Departments. In this connection I like to place on record our appreciation for the broad view of the Imperial Council of Agricultural Research, India, which generously financed the Indian Universities and other recognised bodies for basic researches in many matters of Agriculture and fishery comes under Agriculture.

3—1544P—VI

AN ANALYSIS OF IMPLICATION

CHANDRODAYA BHATTACHARYYA, M.A.

PHILOSOPHERS have used the word "implication" in more senses than one; and this has often resulted in confusion of thought. The authors of the *Principia Mathematica* describe implication thus:—"When a proposition q is a consequence of a proposition p, we say that p implies q. Thus deduction depends upon the relation of implication."[1] This is the sense in which we say that the premises of a syllogism imply the conclusion. Professor Moore employs the term "entailment" to signify the same thing and describes it as the converse of that relation which we assert to hold between a particular proposition q and a particular proposition p, when we assert that q follows from or is deducible from p."[2]

It would appear that, so far as logic is concerned, this is the only sense in which the term implication should be used. But when Russell upholds the paradoxical theorem that every false proposition (materially) implies every other proposition whether true or false, and that every true proposition (materially) implies every other true proposition, does he use the word "imply" in the above sense? He evidently thinks that he does. For he says, "The relation in virtue of which it is possible for us validly to infer is what I call material implication."[3] But we are of opinion that this view of Russell is not correct. A person who is not acquainted with the technical use of the phrase "material implication" will hardly discover any meaning in such sentences as the following:—

(*i*) The proposition "Socrates is a triangle" implies the proposition "$2+2=4$," or implies the proposition "$2+2=7$."

(*ii*) The proposition "Socrates was an Athenian" implies the proposition "Mount Everest is the highest peak in the world." If still these sentences be supposed to be significant on the ground that they are asserted by logicians of established reputations, the word "implies" must be considered to have a meaning which is not identical with the converse of "follows from" or of "can be deduced from." Certainly the proposition "$2+2=4$" cannot be deduced from the proposition "Socrates is a triangle," in the manner in which the conclusion of a syllogism can be deduced from its premises. What, then, is the precise relation for which the word "implies" has been used in these apparently absurd statements? Professor Moore has, in his inimitable way, shown that paradoxes of this sort arise only when we choose to use the word "implication" for designating that relation between two propositions p and q, which, in ordinary language, can be expressed by the statement that 'it is not the case that p is true and q false.'[4] Thus, of a pair of propositions p and q, if the proposition p be false, then, whatever q may be, whether true or false, it would be correct to say that 'it is not the case that p is true and q false.' And if we choose to express this peculiar relation between p and q by saying that p implies q, we get the first of Mr. Russell's paradoxes, namely that a false proposition implies every other proposition, whether true or false. Again if both p and q be true, then also it would be correct to say that 'it is not the case that p is true and q false'; and if the word "imply" be employed for expressing this peculiar relation between p and q, we get the second of Mr. Russell's paradoxes, namely that every true proposition implies every other true proposition. But, as Professor Moore points out, although this relation between p and q, which can be expressed in ordinary language by the statement that 'it is not the case that p is true and q false,' is a very fundamental relation, about which logicians need to talk every now and then, still in ordinary language there is no short name for it, nor is it ever expressed by the

1 *Principia Mathematica*, Vol. I, p. 90.
2 Philosophical Studies, p. 291.
3 Principles of Mathematics, p. 33.
4 Philosophical Studies, p. 303.

word 'implication'; and if still this relation be expressed by the word 'implication', in its ordinary acceptation, we are sure to get results which are bound to be false.

In ordinary usage, the proposition 'p implies q' is also expressed by a compound proposition either of a hypothetical or of a disjunctive type. Thus the sentence "The proposition 'this is red' implies the proposition 'this is coloured'" may be paraphrased as "If this is red, this is coloured" or as "Either this is not red or this is coloured." Hence if there be the relation of implication between the propositions 'Socrates is a man' and 'Timbuctu is a city in Sahara,' we should be able to combine them into a significant hypothetical like "If Socrates be a man, then Timbuctu is a city in Sahara." But such a hypothetical judgment, provided the words 'if...then' bear their implicative meaning, is definitely false. Nor is such a sentence significant at all, unless the words 'it...then' be supposed to have a sense with which ordinary people are not familiar. Mr. Russell, of course, does not usually state 'material implication' in the form of a hypothetical like 'if p, then q,' but in the form of a disjunctive proposition like 'Either not-p or q.' But it is clear that even this alternative statement of 'material implication' does violence to the lay man's usage of the words 'either.....or.' Russell would grant that there is 'material implication' between the propositions 'Socrates is a triangle' and 'a war is now going on in the world.' But, certainly, the disjunctive proposition 'Either Socrates is not a triangle or a war is at present going on in the world' is hardly intelligible if we retain the plain meaning of the phrase 'either...or.' At any rate, it is not less incongruous than such a statement as 'This triangle is loud.' If by saying 'p materially implies q,' we are to signify that relation between p and q, which is otherwise expressed as 'it is not the case that p is true and q false,' and if by saying 'p implies q' we are to signify the converse of the relation which is expressed as 'q can be deduced from p,' then it is clear that 'material implication' is not any kind of 'implication.'

Of course, when one proposition 'implies' another, it can also be truly asserted that the first 'materially implies' the second. Thus the proposition "This is red" implies the proposition "This is coloured;" and it is also true that 'it is not the case that the first proposition is true and the second false.' That is, wherever there is the relation of 'implication,' there is also the relation of 'material implication.' But the converse is not true. The fact is that in the ordinary sense of the term 'implies,' the *implicans* and the *implicate* must overtly refer to a common entity. In the propositions "This is red" and "This is coloured," for example, the common point of reference is specified by the word 'This.' But the relation of 'material implication,' as conceived by Russell, may hold even between two such propositions as have no unitary bond. For instance, there is no one thing to which both the propositions "Churchill intends to perpetuate British rule in India" and "Vesuvius is a volcano" could refer; and still the first proposition 'materially implies' the second. It may probably be contended that both these propositions refer to things which belong to the same Reality, and if Reality be conceived as an integrated whole of interconnected parts, one of them could possibly be deduced from the other. This, however, is not what Russell or common sense would admit. Moreover, such an ultimate point of reference is, by no means, available, when of a pair of propositions both are false; and yet Russell's "material implication" holds between them, too.

That a proposition cannot *imply* another, unless both of them refer to some single entity, can be verified by considering the nature of hypothetical and disjunctive judgments which express the relation of implication. The common point of reference is sufficiently obvious in the hypothetical with three terms, as, for instance, in "If A is B, it is C." But occasionally the hypothetical with four terms, "If A is B, then C is D" conceals this common reference, by not explicitly mentioning any obvious bond of unity between A and C. The symbolic statement with four letters always does this; but the concealment may take

place, even when the proposition is expressed in significant words. Nevertheless, if a hypothetical be significant at all, it must express some connection between the antecedent and the consequent and hence be capable of being changed perhaps, by some torture of idiom, sometimes into the form "If A is B, it is C." Thus the hypothetical "If hydrogen be combined with oxygen in a certain proportion, water is formed" can be reduced to "if the combination of hydrogen and oxygen in a certain proportion takes place, then such combination gives rise to water." Similarly, if a disjunctive judgment is to maintain its unity, its alternants must refer to some common entity. This is plain enough in a proposition like "A is either B or C." But the common reference is concealed by the form "Either A is B, or C is D." But the common reference can always be discovered, as soon as the literal symbols are replaced by significant words. If, however, the common point of reference be altogether unavailable, it would appear that the proposition as a whole is false or non-significant. Thus the proposition "Either the witness is perjured or the prisoner is guilty" [5] can be paraphrased as "The evidence proves either that the witness is perjured or that the prisoner is guilty." If two propositions be utterly incapable of being made to refer to some common thing, they cannot possibly be joined by the conjunction 'either—or,' so as to form a disjunctive judgment. Hence the proposition "Either I am just now not standing on the floor or there are lions in Africa" is wholly non-significant, unless a totally new convention for the use of the words 'either—or' be set up.

It is true that, even in ordinary usage, the words 'if' and 'either—or' have meaning other than implication. But whenever they are used to signify implication, the propositions in which they occur can be utilized for purposes of inference in one or more of the following ways:—(1) *ponendo ponens*, (2) *tollendo tollens*, (3) *ponendo tollens* and (4) *tollendo ponens*. Implication, in ordinary language, is definitely connected with inference. Mr. Russell, too, says, "The relation in virtue of which it is possible for us validly to infer is what I call material implication." [6] We have tried to make out, however, that material implication, as conceived by Russell, does not in every case constitute a ground for valid inference. It is only in some select instances that material implication makes valid inference possible. Commonsense does not allow the use of the word 'imply' in cases other than these. Russell himself realises that it would not be commonly admitted that the propositions "2+2=4" and "Socrates is a man" are implied by the proposition "Socrates is a triangle." But he opines that the reluctance to admit such implications is due to our preoccupation with 'formal implication' which is a more familiar notion.[7] This sort of explanation, however, does not remove the difficulty of understanding how the proposition "2+2=4" could be regarded as capable of being inferred from the proposition "Socrates is a triangle." Certainly it is no straightforward use of language to say that the proposition "Churchill is an inveterate smoker" can be deduced from the proposition "Hitler is the dictator of Germany."

We conclude, therefore, that implication which is "the relation in virtue of which it is possible for us validly to infer" is not identical with the relation which Russell calls 'material implication.' Is it, however, the same as what Russell designates as 'formal implication'? Our answer is 'No.' As illustrations of formal implication, Russell mentions[8] universal propositions like "Men are mortal." And he reduces them to the general form "ϕx always implies materially ψx;" *i.e.*, the propositional function ϕx materially implies the propositional function ψx, for all values of x. In simpler language, we can say that a formal implication is obtained when it is asserted that for every value of x the proposition "x is a man" materially implies the

5 An Introductory Text Book of Logic, Mellone, 10th Edition, p. 219.
6 Principles of Mathematics. p. 33.
7 *Ibid.*, p. 34.
8 Introduction to Mathematical Philosophy, p. 163.

proposition "x is mortal." We shall not question, here, the tenability of the view that universal propositions like "men are mortal" are but instances of a material implication which is universally true.[9] Nor do we deny that it is quite in keeping with common usage to say that 'the humanity of a thing *implies* its mortality' or to say that 'if anything is man, then that thing is mortal.' But a little consideration will show that the term 'implies' in the first sentence does not mean the converse of 'follows from.' For it is clear that the proposition "x is mortal" cannot be deduced from the proposition "x is a man." The proposition from which this deduction can legitimately be made is "x is a man *and* man is mortal." Nor does the word 'if' in the sentence "If anything is a man, then that thing is mortal" express that relation of implication which is the sufficient ground for deduction. It would appear that there is very little difference in meaning between this sentence and the sentence "man is mortal." Both of them state an invariable connection between humanity and mortality. The only difference between them is that while the former with the word 'if' makes no assertion as to whether there is in reality any such thing as a man, the latter with its categorical form often asserts not only that there is an invariable concomitance between humanity and mortality, but also that there are actual instances of such humanity. Hence such a hypothetical as "If anything is a man, then that thing is mortal" is not implicative, in the strict sense of the word 'implicative.' When we say that the proposition "x is a man" implies "x is mortal," the word 'implies' signifies only a relation of universal concomitance between humanity and mortality; or at most, it draws attention to the fact that the proposition "x is a man" can form an essential part of a conjunctive proposition (namely 'x is a man and man is mortal') which really *implies* the proposition 'x is mortal.' It is, therefore, not quite proper to hold that every proposition of the general form "If p, then q" is implicative.[10] Frequently, the conjunction 'if' merely indicates suspense of judgment, or doubt or ignorance. What is common to all propositions of the general form "If p, then q" is that they do not assert the truth of their constituent clauses, but only assert a connection between them. This connection, however, is not always that of ground and consequent. Thus, as we have already seen, the connection expressed by the proposition "if anything is a man, then, that thing is mortal" is a universal concomitance between humanity and mortality. There are also some other types of connection which in English are expressed by the general form "If p, then q." We need not consider them here. What is important to note in the present context is that this general form does not always express a relation of implication. The proposition "Man is mortal" may be equivalent to the proposition "If anything is a man, then, that thing is mortal." But the words 'if...then,' here, should not mislead us into thinking that the above proposition signifies that specific relation of implication which can be a sufficient ground for deductive inference. We conclude that what Russell calls 'formal implication,' as well as what he calls 'material implication,' is quite different from what Moore calls 'implication' or 'entailment.'

Whether the composite proposition "If p, then q" should be regarded as implicative would depend upon the nature of p and q. In order that it may be really implicative, p must be of the type "x is a man and man is mortal," and q must be of the type "x is mortal;" in other words, q must somehow be deducible from p. This is the point to which Johnson draws attention, when he says that implication is an essential condition for the possibility of inferring one proposition from another, and that it can ultimately be defined only in

[9] See Miss Stebbing's elaborate attempt to prove that formal implication is not a kind of material implication, in her book "A Modern Introduction to Logic," pp. 223-26.

[10] This is a point which seems to have been ignored even by careful writers on the subject. See, for example, 'A Modern Introduction to Logic,' p. 107, where Miss Stebbing suggests the name 'implicative' for all propositions which are usually called hypothetical. See also Johnson's Logic, Vol. 1, p. 30.

terms of inference.[11] He distinguishes between implication from inference by symbolizing the former as "If p, then q" and the latter as "p therefore q," where p and q are propositions that stand respectively for the premise and the conclusion of an argument. In inference, the premise must be categorically asserted, while in implication the premise is put forward hypothetically.[12] If we say "If Socrates is a man and man is mortal, then he is mortal," we have an instance of implication. And if we say "Socrates is a man, and man is mortal, therefore, he is mortal," we have an instance of inference.

An implicative proposition supplies what Johnson calls the constitutive condition of inferential validity.[13] But we are of opinion that when he says that this constitutive condition is made up of two elements, namely, (*i*) a proposition p, and (*ii*) a proposition "p would imply q," he uses a language which is ambiguous and leads him astray in his further analysis of this condition. Careful examination will show that the description he has given of the constitutive condition for the validity of an inference is only a symbolic expression for the premises of a 'hypothetical syllogism' and not for the constitutive condition itself. Consider, for example, the following hypothetical syllogism:—

If x is a man, x is mortal;
but x is a man;
therefore, x is mortal.

Put p for the proposition 'x is a man' and q for 'x is mortal.' It would now appear that Johnson's second condition, namely, p would imply q (*i.e.*, if p, then q) is precisely the hypothetical premise 'if x is a man, x is mortal;' while his first condition p is nothing but the categorical premise 'x is a man.' Certainly Johnson does not mean to say that the premises of a hypothetical syllogism constitute the constitutive condition for the validity of this very hypothetical syllogism. For, by a similar reasoning, one could say that the premisses of a categorical syllogism, too, constitute the constitutive condition for the validity of the same syllogism. Johnson, however, expressly says that "the constitutive condition exhibits the dependence of inferential validity upon a certain relation between the contents of premise and of conclusion."[14] That is to say, the sentence that will express the constitutive condition must not be made up of merely the premises, but also of the conclusion. Otherwise, it will not be possible to state a relation which holds "between the contents of premise and of conclusion." It would appear that Johnson, here, means by the proposition "p would imply q" (or "if p, then q") a hypothetical like "If x is a man, then he is mortal." It is patent that such a proposition does not by itself enable us to infer the proposition "x is mortal." Hence Johnson has also to include within the constitutive condition for deductive validity another proposition p which is like "x is a man." But by symbolizing a proposition like "If x is a man, he is mortal" by the form "p would imply q," he is using the word 'imply' in a sense which is different from the converse of 'follow from.' For the proposition "x is mortal" cannot be deduced from "x is a man." If "the relation of implication between two propositions should be taken to mean what is essentially capable of being changed into an inference from premise to conclusion,"[15] an implicative sentence cannot be illustrated by "If x is a man, x is mortal," but by "If x is a man and man is mortal, then x is mortal." For this latter proposition is capable of being transformed into the following formally valid inference:— "x is a man, and man is mortal; therefore, x is mortal."[16] Not so, the former. We have already seen that a proposition like "If x is a man, then x is mortal" is not really implicative . . . . . it is equivalent to the proposition "Man is mortal;" and the word 'if' in such a sentence does not express

[11] Logic, Vol. II, p. 1. [12] *Ibid.*, p. 10. [13] *Ibid.*, p. 8.
[14] Logic, Vol. II., p. 8. [15] *Ibid.*, p. 1.
[16] In changing an implicative expression into an inferential one, we have merely to change the subjunctive form of the implicative sentence into the indicative form.

implication or entailment. If the expression '*p* would imply *q*' is to stand for really implicative propositions like "If *x* is a man and man is mortal, then *x* is mortal", it is clear that the sole constitutive condition of deductive validity should be stated as '*p* would imply *q*' and not as '*p*; and *p* would imply *q*'.

While explaining the proposition '*p* would imply *q*', Johnson remarks that there are two fundamental relations, each of which can render the inference of one proposition from another formally valid. And these he calls the 'applicative' and the 'implicative' principle of inference. The former is involved in the intelligent use of the word 'every', the latter in the intelligent use of the word 'if'. The first principle tells us, "From a predication about 'every', we may formally infer the same predication about any 'given' ". The second principle states, "From the compound proposition '*x*, and *x* inplies *y*' we may formally infer *y*". Johnson illustrates the first by the following:— "Every proposition can be subjected to logical criticism; therefore, 'that matter exists' can be subjected to logical criticism". The implicative principle is illustrated thus:— "If this can swim, it breathes; and it can swim; therefore, it breathes".[17]

It appears to us that the above view is erroneous. The so-called applicative principle is either incapable of yielding any valid conclusion, or it is identical with the implicative one. The conclusion "That matter exists can be subjected to logical criticism" does not follow from the statement "Every proposition can be subjected to logical criticism", unless we add, to this premise, another proposition, namely, "That matter exists is a proposition". But when we make this addition, we have an application of only the implicative principle. For, then, the above argument is equivalent to the following:— If anything be a proposition, it can be subjected to logical criticism; 'that matter exists' is a proposition; therefore, 'that matter exists' can be subjected to logical criticism. In the garb in which Johnson has presented the argument, the minor premise is hidden within the conclusion; else the conclusion does not follow, as a consequent, from the major at all. The applicative principle, therefore, is a misnomer, except as indicating that the premise of an inference must contain within itself, a universal proposition about 'every' or 'all', of which the conclusion is a sort of particular application. The implicative principle is the only principle of deductive validity.

Implication may, therefore, be defined as the sole constitutive condition of deductive validity. But a more satisfactory definition would be that which would answer the question "What is implication in itself . . . . apart from its connection with inference?"

17. Logic, Vol. II, p. 10.

THE PAMIRIAN ALPINES IN THE INDUS VALLEY IN CHALCOLITHIC TIMES

NANIMADHAB CHAUDHURI, M.A.

It is generally accepted that the brachycephalic Pamirian Alpines speaking dialects of the Indo-European languages are a stock from which have sprung the Indo-Aryans of the Outer Countries of Indian History. They were distinct from the dolichocephalic Indo-Aryans of the Ṛgvedic India whose language was Sanskrit and from the Alpines of the Western Armenoid stock who are also held to have found their way into India in some if not in a large number along with or following the dolichocephalic Mediterraneans. Controversies on the subject

of these brachycephalic Pamirian Alpines have been concerned mainly with (1) the question as to whether they entered India before or after the Ṛgvedic Indo-Aryans; (2) the route followed by them, and (3) the relation of the languages spoken by them and their present-day representatives to Sanskrit. In the present article only the first question will be discussed.

According to Ramaprasad Chanda immigrants belonging to the pre-historic brachycephalic Indo-European speaking population of the Pamirs and Takla Makan desert entered India in successive batches after the entry of the Ṛgvedic Aryans. "It is more reasonable to suppose that when immigrants of the Homo Alpinus type entered India they found the middle portion of the Gangetic plain in possession of the Vedic Aryans.[1] "Why it is more reasonable to suppose so Chanda does not explain here. In some of his later works[2] he formulates important theories which virtually nullify the position taken up by him here, but he did not formally abandon though it involved him in certain inconsistencies. The other view is that these immigrants from the Pamirs entered India before the Ṛgvedic Indo-Aryans. Hoernle's view which is also adopted by Grierson is that the Ṛgvedic Indo-Aryans represent the latest wave of immigration and the Alpine Indo-Aryans came earlier.[3] There is room for doubt as to whether the Ṛgvedic Indo-Aryans really represent the last wave of Aryan invasion of India and it is quite probable that some batches of the Pamirian Alpine immigrants entered India after the Ṛgvedic Indo-Aryans had moved down to the Midlands. But as regards the main contention, namely, that the Pamirian Alpines were in India long before the long-headed Ṛgvedic Aryans there is no longer any doubt.

It is proposed in the present article to show that there is sufficient evidence to prove the presence of brachycephalic Indo-Aryans in the Indus Valley in Chalcolithic times.

Reference may be made in the first instance to the evidence of crania. The prevalent skull form in the Indus Valley is dolichocephalic belonging to the Proto-Australoid and Mediterranean types. Three types of brachycephalic skulls have also been discovered in the Indus Valley. One has been identified as Mongolian, one as Armenoid and three others have been described simply as Alpine.[4] The implications of the discovery of skulls classed as Alpine and distinguished from the Armenoid type of the Alpine class and from the Mongolian type have not attracted sufficient attention. Besides these Alpine skulls several other skulls which are not markedly dolichocepahlic have been dicovered in areas within the zone of the Indus Culture *e.g.* in Baluchistan. They show intermediate types between the dolichocephalic and the brachycephalic. Among human remains unearthed at Baluchistan sites there are the Nal skull and two other skulls discovered by Sir Aurel Stein in Makran. In their reports on the finds of Stein, Col. Sewell and Dr. B. S. Guha write that both A and B. skulls were dolichocephalic, but skull B differed from the Nal cranium. "It would appear to show traces of a mixed origin and in certain respects tends to approximate to the Caspian or Nordic type of the skull. The B skull of Makran resembles, it may be said, the Anau skulls which are of dolicho-mastacephalid type being a blend of the Mediterranean and the Caspian type."[5] The Nal skull, according to Sewell and Guha resembles the Kish skulls and belongs to the Mediterranean race. But the Kish skulls, it has been pointed out, represent both dolochocephalic and brachycephalic races. The brachycephals are supposed to be of the Armenoid branch[6] but this is by no means positive. It has been suggested, on the contrary, by Peake and Fleure that there were Alpines from

1 Ramaprasad Chanda, *Indo-Aryan Races*, Part I. p. 75.
2 Memoirs of the Archaeological Survey of India, Nos. 41 and 31.
3 Chanda, *op. cit.*, p. 75.
4 Sir John Marshall, *Mohenjo Daro and Indus Civilization* Vol. I pp. 107-8; J. H. Hutton, *Census of India* 1901, Vol. I, Part I, pp. 441-53.
5 Sir Aurel Stein, Memoir No. 43 of the A.S.I. p. 199.
6 L. H. D, Buxton. On human remains at Kish in *Excavations at Kish* Vol. I, p. 115.

the Pamirs among the brachycephals in Sumer.[7] It is not necessary for us to discuss here the question as to whether Indo-European speaking Alpines from the Pamirs who passed on to Mesopotamia were responsible, along with long-headed Semites, for the early Sumerian civilisation or whether it was really the western Armenoid branch of the Alpine stock that was responsible for it. The possibility of the presence of the Pamirian Alpines in pre-historic Mesopotamia helps us to identify more definitely the unaffiliated Alpine skulls discovered in the Indus valley.

Referring to the method of disposal of the dead body prevailing among the Indus people Marshall holds that cremation was probably the usual method. Fractional and complete burials are not, according to him, characteristic of the Indus people.[8] Both fractional and complete burial in large painted urns with personal relics including utensils, ornaments, weapons, etc., prevailed at Shahi-tump in the Kej valley. In case of complete burial the body was placed in the embryonic position with the head towards the west.[9] In this area there also prevailed the practice of placing ashes and remains of bones of completely cremated bodies in urns.[10] This is identical with the practice followed at Zhob and Suktagen-der sites but different from fractional and complete burial.[11] The prevalence of the practice of fractional and complete burial with the body placed in the embryonic position has been proved at Nal.[12] The adoption of the embryonic position in case of complete burial has been proved by remains excavated at Anau, in Egypt, in Palestine, around the shores of the Mediterranean and in the Caucasus region.[13] Marshall thinks that the examples of fractional burial occurring at Mohenjo Daro and Harappa might be due to the presence of foreign elements from the west.[14] To these two sites should be added Shahi-tump. Foreign elements probably mean the arrival of a new people or the presence of a people distinct in race and culture from the predominant population. Hutton has taken up this explanation of Marshall and developed it. According to him these instances of fractional burial were due to the Alpines from the Pamirs. "The practice of fragmented burial in jars appears to have very strong Iranian associations and Indus Valley is right in the path of Pisaca migration from the Iranian Plateau and the Pamirs"[15]. He holds that the Indus Valley Culture was displaced by Iranian migration from the Pamirs and places the date of the irruption of the Pamirian invaders in the 3 mille-nium B.C.[16]

Craniological evidence regarding the presence of the Pamirian Alpines in the Indus valley when the chalcolithic Indus civilisation was still flourishing is supported by the evidence of the prevalence of a different mode of disposal of the dead attributed to them. Whether Hutton's view that impact with the new culture broke up the Indus culture is to be accepted or not we shall see later. Hutton describes the invasion as a Pisaca migration. According to him the Pamirian Alpines spoke, therefore, an Indo-European language. This is substantially the view of Professor Langdon also. As Marshall points out he is led by his theory of the derivation of the Brahmi from the Indus script that the Aryans must have been in India and were in contact with the authors of the Indus civilisation long before the middle of the 2nd mille-nium B.C.[17] According to other scholars the original speech of the Pamirian Alpines was probably Tokharian[18].

7 Peake and Fleure. *Potters and Peasants*, p. 132.
8 Marshall, *op. cit.* p. 90.
9 Stein. *op. cit.* pp. 93-96.
10 *Ibid.* p. 158 cinerary urn iii. 5.
11 *Ibid.* Shahi-tump urn vi. 1; vi. 14.
12 H. Hargreaves, A. S. I. Memoir No. 55, pp. 58f.
13 *Ibid*, p. 60.
14 Marshall, *op. cit.* p. 90.
15 Hutton, *op. cit* p. 456.
16 *Ibid.* p. 451. Dixon would suggest that the Pamirian Alpines came to the Indus Valley in the 2nd or 3rd. mille-nium B. C. *Racial History of Man* p. 265.
17 Marshall *op. cit.* p. 112.
18 Chanda, *op. cit.* p. 74

Thus the evidence of crania, method of disposal of the dead and language would prove the presence of brachycephalic Indo-Aryans in the Indus valley during chalcolithic times and long before the long-headed Ṛgvedic Indo-Aryans entered India. Both Marshall and Hutton are of the opinion that they were "foreigners" to the Indus people and responsible for the civilisation of which relics have been unearthed at Mohenjo Daro and Harappa. Hutton's view, already referred to, is that the Pamirian immigration displaced the Indus Culture and it explains the break in the continuity between the Indus Valley Civilisation and the arrival of the Ṛgvedic Aryans.[19] According to him "the irruption of the Pamiri invaders (Alpine) was less violent than that of their successors and their settlements must have been rural rather than urban in contrast to the Medito-Armenoid Culture."[20] The Medito-Armenoid Culture in the Indus valley or the Indus Civilisation, according to Hutton, was a joint product of the Mediterraneans (speaking probably Dravidian) and a specialised offshoot of the Eurasiatic Alpine stock known as the Armenoid, who came ultimately from the Anatolian plateau. This Armenoid race is held to have been the principal contributor to the culture of Sumer and Babylonia and to the ancient civilisation of Asia Minor. From Mesopotamia the two races passed on to the Indus Valley and the main features of the Indus civilisation came from Mesopotamia.[21] The Indo-European speaking Pamirian Alpines whose invasion displaced the Medito-Armenoid culture of the Indus valley must have come during the last phase of this culture when it had been fully developed. But inspite of the mild character of the Pamirian invasion Hutton holds that "it is likely that a change from a matrilineal to a patrilineal system started to take place in Upper India as a result of the Pamirian immigration, while it is not unlikely that the same process tended to substitute the worship of male for the female deities.[22] It must, however, be admitted that all this is pure guess-work for there is no evidence to prove that the Indus Culture was matrilineal, nor is there any evidence to prove that the culture of the Pamirian Alpines was patrilineal. Further, it is gratuitously supposed that matriarchy prevailed in Upper India in pre-historic times. Again, Hutton has not much to say about the religion and culture of the Pamirian Alpines, but he expresses the opinion, following his argument of the introduction of patrilinealism, that their religion so deeply influenced the prevailing religion as to change its character by substituting the worship of male for female deities. It is not difficult to see what is there behind this kind of reasoning. Hutton assumes that the culture of the Pamirian Alpines, that is, brachycephalic Indo-Aryans, was fundamentally different from the Indus culture and akin to the culture of the dolichocephalic Indo-Aryans, that is, Ṛgvedic Aryans.

So, in accordance with the theory of Hutton (and of Marshall) the irruption of an Aryan race with a culture akin to the culture of the Ṛgvedic Aryans displaced the Indus Civilisation. This being the case one should not expect to find elements of the culture of these foreign invaders, who destroyed the Indus Civilisation, being borrowed by the Indus people and occurring in their culture but we shall see that elements of this 'Aryan' culture occur in the Indus Culture. According to the theories of Langdon and Dixon[23] these Indo-European speaking invaders were in the Indus Valley long before the decay of the Indus Culture. According to Peake and Fleure they were present also in Sumer and attention has been drawn to the parallelism in several respects between the Sumerian and Indus civilisations by scholars.[24] We are not concerned with the Sumerian affinities of the Indus Civilisations, our point is that

19 Hutton *op. cit.*, p. 456.
20 *Ibid.*, p. 457.
21 *Ibid.*, pp. 453-54, Among borrowed features Hutton mentions fish cults, practice of dedication of girls, megalithic cults, mother-goddess cult, bull cult, fire-walking ceremonies, cult of snakes, fertility rites, etc., pp. 237, 454. 465 Note.
22 *Ibid.*, p. 457.
23 References given above.
24 Marshall *op. cit.*, pp. 95, 103-5.

the brachycephalic Indo-Aryans whose culture and language were akin to those of the Rgvedic Indo-Aryans were present in the Indus Valley when the Indus Civilisation flourished. At what stage of the development of this civilisation their immigration took place it is difficult to determine but there is, we believe, sufficient reason to think that it took place early enough to allow them to influence deeply the character of the Indus Culture.

We have discussed in detail the grounds for this belief elsewhere[25] and we would only refer briefly to the subject here.

Taking it for granted that ethnic elements in the composition of the population of the Indus Valley were, besides the Proto-Australoid and Mongolian, represented mainly by the dolicho-cephalic Mediterraneans, "hypsicephalic" Armenoids and brachycephalic Alpines from the Pamirs, what are the principles on which the share of contributions to the development of the Indus Culture may be divided? Reference has been made to the view that the Pamirian Alpines were the last to come to the Indus Valley among these three racial types and to the view of Hutton who would transplant the whole of the Mesopotamian Culture to the Indus Valley. Without going into the controversy regarding the identity of the Sumerians and their relations to the Indus people it may be said that if the views stated above are accepted one might expect to find the most striking elements of the Indus religion occurring in the Mesopotamian religion; considering that nearly all the elements of the Indus religion have survived one might expect to find them surviving among peoples regarded as representatives of the earlier races, that is, the Mediterraneans and Armenoids; and lastly, considering the long ages that separated the Indus culture and the Vedic culture, dispersal of the Medito-Armenoids to the south following the Pamirian irruption without leaving any trace of their settlements in the whole of Upper India (except the pocket of the Dravidian-speaking Brahuis in Baluchistan) and later dispersal of the Pamirian Alpines to the east and west following the appearance of the Vedic Aryans, one should not expect elements of the Indus religion occurring in the Vedic religion unless it is definitely proved that there is something wrong in the theories regarding dispersal of different races from north-western India into the interior that have been advanced. But even if it is proved it would not help much in explaining the presence of elements of the Indus religion in the Vedic religion. A clear solution of the problem, a solution which follows from the evidence produced by us would be to accept the view that the brachycephalic Indo-Aryans who preceded the Rgvedic Aryans and were akin to them in culture were largely responsible for the development of the Indus religion and the elements in the Vedic religion, which appear to be borrowed from the Indus religion, were contributed by them.

In regard to the first point the figures in the well-known yogi posture may be referred to (Marshall M.I.C., Vol. I, Pl. XII, No. 17;—a carved seal brought to light by Mackay; three seals, Mackay's Further Excavations at Mohenjo-Daro, Vol. II, Pl. LXXXVII, Figs. 222, 235; Pl. XCIV, Fig. 20; two Mohenjo-Daro seals, M.I.C., Vol. III, Pl. CXVI, Fig. 29; Pl. CXVIII, Fig. 11, etc.). Chanda writes, "This posture is not met within in the figure sculptures whether pre-historic or historic, of any people outside India, but it is very conspicuous in the images worshipped by all Indian sects."[26] It is to be noted that the underlying idea of this posture which may be interpreted as a mark of divinity is *dhyana-yoga*. *Dhyana-yoga* is an important idea in later Vedic literature and Buddhism, but as Chanda observes, "The *dhyana-yoga* itself (as outlined in the Pali canons) includes primitive elements that take us back to an earlier stage of culture than the one represented by Upanishadism and early Buddhism."[27] It may be noted that the idea in the aspect in which it appears in the Vedic literature with emphasis on *tapas* and power gained through it occurs

[25] In the monograph *From the Indus Period to the Epic Age* by the author.
[26] Ramaprasad Chanda, A. S. I., Memoir No. 41, p. 25.
[27] *Ibid.*, p. 29.

in the Rgveda.[28] Other elements of the Indus religion which occurs in the Vedic religion are the snake cult, the bull cult, the cult of the Ficus, etc., and the first and the third appear in the Rgveda.[29] These cults as well as the cult of the three deities conceived of as a female, the cult of the detached phallus, etc., are the common properties of the Hindus throughout India and many of these features occur in Jainism and Buddhism. As regards the terra cotta female figurines found in the Indus Valley and Baluchistan and interpreted as representations of mother-goddesses, the author's view is that the interpretation is unacceptable and that the figurines are votive offerings or toys.[30] Reference may also be made to the use of sacred symbols, *e.g.*, lotus, swastika, wheel, disc, trident, etc., all solar symbols which occur in the Indus religions and are the common properties of the Hindus, Buddhists and Jains. Of the above the use of lotus and wheel or disc as solar symbols occurs in the Vedic religion.[31] Attention may now be drawn to the most striking parallelism which several elements of the Indus religion, as also their peculiar mode of representation in art, show to the Eastern religions, namely Buddhism and Jainism, more particularly to Buddhism. The Indus representations of male deities in yogic posture, the throne or pedestal on which they are seated, animal *vāhanas*, etc., recall the early Buddha or Jaina images in meditative attitude. The mode of representing the Fig tree as an object of worship in the Indus religion is similar to the same in the Buddhist religious art.[31a] The association of animals with tree worship recalls Buddhist tradition.[32] The representation of the snake as a votary of the deity in yogic posture[33] strongly recalls certain representations of the Buddha in the Buddhist art. The therianthropic beasts[34] recall the Buddhist religious art. The obelisk, swastika, wheel, lotus, trisula, many representations of which occur in the Indus art, are very prominent in the Buddhist and Jaina religious art.

Without going into details further attention may now be drawn to the important point that emerges from the above; that the Pamirian Alpines or brachycephalic Indo-Aryans speaking an Indo-European language had the principal share in the development of the Indus religion is adequately explained by the fact that most of the important elements of this religion appear even with their characteristic mode of representation in Buddhism and Jainism which originated in eastern India outside the Midlandic ring, where the earlier non-Vedic Indo-Aryans are admitted by scholars to have migrated in pre-historic times, and spread thence to north, south and west. Again, the fact that some of these elements appear deeply embedded in the Vedic tradition can only be explained, as we have already observed, by assuming that the Rgvedic Indo-Aryans who followed them borrowed these elements from their predecessors, who were akin to them in speech and culture and not from the Medito-Armenoids who had disappeared from northern India or become so submerged in the local population as to lose all traces of their language and culture.[35] In this connection, it is important to remember that South India proper where the Medito-Armenoids are held to have retired following the irruption of the Pamirian Alpines appears in the records of North India not earlier.

[28] *Rgveda*, X. 136.

[29] *Ibid.*, X. 97. 5 : X 189.

[30] The author's reasons are explained in Part I of his forthcoming work *The Great Mother and Mother Cults in India.*

[31] A. B, Keith, *Religion and Philosophy of the Vedas*, Vol. 31, p. 67, *Satapatha Brahmana* VII. 4. 1. 10.

[31a] Marshall, *op, cit.*, p. 65, Pl. XII—16, 20, 21, etc.

[32] *Ibid.*, p. 64.

[33] Marshall, *op cit.*, Vol. III, Pl. SXVI-29; CXVIII-11.

[34] J. N Banerjea, *Development of Hindu Icononography*, pp. 178, 179. Marshall, *op. cit* , p. 76.

[35] The Mediterraneans in the Indus Valley have been held to be Dravidian speaking. *Cf.* Hutton, *op. cit.*, p. 455. *Cf.* "Every thing induces us to hold that the Dravidians have been really a small number of invaders, who have introduced their language, and even that not everywhere, since in the Munda-Kol zone more ancient languages have flourished. It is logical that if the languages have remained inspite of the Dravidians, those who speak them should also have been little contaminated."—V. Giuffrida-Ruggeri, *First Outlines of a Systematic Anthropology of Asia*, p. 58.

than the 4th century B. C.,[36] when Buddhism, Jainism and Epic religion had been long evolved. Finally, it may be pointed out that the existing theories regarding the dispersal of the pre-Vedic Indo-Aryans from the Indus Valley and their settlement in countries forming a ring round the Midland, on the basis of anthropomorphic data and theories regarding the distribution of the Outer band and Midlandic dialects derived from Sanskrit, as explained by Hoernle and Grierson,[37] substantially agree with the conclusions reached by us regarding the share of the Pamirian Alpines in the development of the Indus Culture.

[36] Asoka's Edicts of rock inscriptions (257-232 B. C.). In the 2nd and 13th Edicts Cholas, Pandyas, Keralaputra, Andhras, etc., mentioned.—R. G. Bhandarkar, *History of the Dakhan*, p. 143. Katyayana (1st half of the 4th century B. C.) knows Chola, Pandya, etc., *ibid*, pp. 139, 140. The Aryans had no knowledge of southern India up to the time of Panini, *ibid.*, p. 141. Patanjali shows intimate knowledge of the south.

[37] See Grierson, *Indian Empire*, Vol. I, pp. 357ff.

Miscellany

Benoy Kumar Sarkar

WHAT IS DEMOBILIZATION ?

Post-war economic planning is not a planning for the establishment of an economic paradise, as millions have been taught to believe in India and the rest of the world. It is essentially the planning of demobilization. Mobilization or war-effort has implied the inflation of employment, inflation of production, inflation of transportation, inflation of wages, inflation of prices, inflation of currencies. War economy is the economy of boom in industry. It registers nothing but the industrialization curve at its peak. Demobilization or declaration of the war-end on the other hand can but spell the exact opposite, namely deflation. It is to involve disemployment, unemployment, under-employment or retrenchment. It is, besides, to be tantamount to deflation of production closing down of workshops and factories, lowering of wages and prices, and last but not least, monetary deflation.

In all these instances, deflation, retrenchment, closing down or lowering has to be taken in a relative sense. In other words, employment, production and transportation are not to cease altogether but to be cut down in very large dimensions especially in certain fields. Employment is likewise not to be called totally out of existence but reduced to exceedingly short proportions. Wages will tend to be lower in rates as well as earnings. Prices also will go down considerably,—not an undesirable thing for the householders. And finally, the money market or finance market will look tight and pessimistic rather than entirely impoverished or famine stricken. The flow of currency will lose in rapidity and smoothness as well as volume.

FAILURES AND UNEMPLOYMENT

The picture is not by any means reassuring. But this is the A. B. C. of demobilization. Post-war economic policy is, strictly speaking, the bunch of measures calculated to combat the evils and hardships naturally associated with demobilization. The evils are business failures, bankruptcies, unemployment, famine, disease and what not. If war-economy involves boom and prosperity in business of all (especially non-civilian) types, post-war, *i.e.*, demibilization economy can but automatically entail depression along the entire front of business activities. From this standpoint war-economy or inflation-economy is not normal business-economy. It creates industries, employments, markets and other economic situations for which the peace-world normally has no demand. The abnormal situations created by the war-economy are the legacies against which the post-war planners are required to carry on economic war.

One of the strategies in the post-war planning of economic wars against depression caused by demobilization and deflation is the diversion of some of the war industries to peaceful fields. The change of business directions, involved in the partial conversion of war-economy into peace-economy, furnishes a silver lining in this gloomy cloud. The mechanical and chemical inventions as well as scientific discoveries of the war period bid fair to be translated into the parmanent realities of the post-war economic pattern. The role of these inventions and discoveries is bound to loom large in the economics of demobilization.

NEW TECHNOCRATIC AND INDUSTRIAL REVOLUTION

So far as economic India is concerned, the most pertinent questions are : Where are Indian inventions and Indian discoveries ? How many mechanical, electrical, chemical and other patents of substantial importance have been taken out by Indian engineers, businessmen and industrial concerns since September, 1939 ? Allied questions, therefore, are as follows : How many and which of the war-industries functioning within Indian boundaries are in Indian hands ? Where are they located ? What percentage of these war-industries is utilising the latest inventions and discoveries ? And how many of them are going to be kept up in order to cater to the consumption as well as production needs of the Indian people in post-war years ? Perhaps the statistical data as well as regional and organizational details about the contemporary war-industrialization are war secrets.

In regard to such questions there is no vagueness about the answers so far as England and the U. S. A. are concerned. A new technocratic and industrial revolution has been going on in British and American economies. Anglo-American inventions and discoveries are plentiful as black-berries. And the workshops and factories which utilize them in the U. K. and the U. S. A. are in the hands of the natives of those countries. Nor is this all. Both British and American industrial concerns are already armed *cap-a-pie* to conquer the markets of the backward and laggard regions with their products as soon as demobilization starts. India like China is one of these backwards and laggards waiting to be dumped upon by these forwards and go-aheads.

INDIA'S TWO ECONOMIC WARS

Economic India during the period of demobilization will therefore have two serious wars to fight. First, there is the war which every country has to fight against unemployment, retrenchment, failures, bankruptcies, famine, disease, malnutrition, premature death, etc. in the years of post-war depression. The second war is the war of self-preservation against the goods—both consumption goods and capital goods—with which the new technocracy and the new industrial revolution of Anglo-American business concerns are up to flood the Indian towns and villages.

Indian industries capable of manufacturing capital or production goods (machineries, tools and implements, heavy chemicals, etc,) are hardly to be listed in the inventory of organized business under Indian management. Anglo-American capital goods are expecting therefore a plain sailing on the Indian sub-continent. As for the elementary and primitive consumption goods manufactured by our Swadeshi houses during the war time, they have but to be forearmed or at any rate fore-warned against a veritable catastrophe.

NEW WAR-PREPARAREDNESS FOR INDIA

This is no time for glib talks about post-war paradise in India such as have become commonplace among war-profiteers and war-politicians. Nor do the present prospects furnish an occasion for unthinking optimism among Indian bankers and industrialists. Neither the sterling balance stored somewhere in the warehouses of England nor the accumulating capital-reserve-deposits within the coffers of banks in India can be depended upon as solid enough. Shrewd businessmen cannot afford to cultivate blindness to the fundamental realities of demobilization.

The husbanding of resources in every form and every line should appear to be the first item in the new war-preparedness of India for her agriculture, manufacture and commerce. The second item,—and this as important as the first—is the investment of resources in the training of personnel of all grades and all denominations. The establishment of institutions for experiments, investigations and researches, as well as the trying out of new machines, tools, implements, methods and processes should naturally be a third item of supreme value in the remaking of India's education and business activity.

Round the World

Syrian Independence—

An acute crisis has developed in the Lebanon and in Syria as a result of De Gaullian sabre-rattling. The French—themselves terrible sufferers in this war—have absolutely learned nothing where their mandates and colonies are concerned. Syria and the Lebanon, which were granted a paper-independence by De Gaulle in a sentimental moment of self-forgetfulness, are rapidly being retransformed into mandates with the landing of fresh French troops. But the Syrians and the Lebanese themselves are conscious of a new strength. Right if not might is on their side. Their memories of an Arab Renaissance in the early 19th century illumined by the splendid sacrifices and patriotic writings of Ibrahim Yazeji and Butrus Bustani have created for them a spiritual and physical standpoint from which there can be no retreat. The Arab World is on the march again, undeterred by Gallic hypocrisy or Gallic threats.

The landing of French troops betokens the desire of the French to restore the old *status quo* in Syria—that which with few modifications they have always upheld since the Crusades of the Middle Ages. The French press forward the absurd claim that they have a 'historic and civilising mission' (*Mission Historique et Civilisatrice*) on the grounds that the majority of the Crusaders or Crusading adventurers who carved out for themselves principalities in Lebanon and Syria and created the Latin States in the Levant were Frenchmen. But the world has progressed far from those days when impecunious cadet members of the noble families of France could utilise the Near East as a fruitful field for their filibustering activities. Western Asia has arisen again to vindicate its time-honoured rights. The speciousness of the Crusaders' song '*partant pour le Syrie*' (departing for Syria) stands self-exposed in the utterances of De Gaulle. The methods of Generals Gouraud, Weygand and Huntziger have become outworn. The Arabs are a virile people and have no intention of handing over their patrimony of which they are justly proud to imperialist foreigners. All Arab States have expressed their staunch support of the Lebanon and Syria in these critical days. The heraldic devices of the ephemeral French Levantine principalities of the 12th century A. D. can hardly camouflage a piece of modern brigandage. The independence, culture and self-respect of Lebanon and Syria stand menaced, and only cohesion in the Arab World can modify French demands.

Genesis of the Colonial Mentality—

Between 1881 and 1885 was a period of dynamic national imperialism in Europe. Clichés were manufactured by those seeking overseas possessions. Trade and capital must follow the flag. The "superior" nations must "civilize" the "inferior" races. Industrial nations must acquire markets. Navies and merchant marines must have coaling stations. And any nation as great as France which refused to carry her flag to distant ports would sink to the level of a third rate power.

It was a period of feverish interest of all the powers in colonial development. In 1882 the "Colonial School" was founded in Berlin. In 1882 also M. Leroy-Beaulieu published a new edition of his standard book on colonies, reiterating the warning that France would decline to the status of a Greece or a Rumania if a great African empire were not established. French Archaeologists and Antiquarians like Baron Rey, Count de Mas Latrie, Baron de Vogüe travelled all over Syria and the Lebanon, carrying out researches on Crusading History and Syrian ecclesiastical architecture. Thanks to their efforts, antiquarian societies with a definite political bias were founded—such as the "Société de L'Orient Latin." Reviews were published embodying the results of researches on the Crusading History of Syria. Prominent among these quasi-political journals were the *Revue de L'Orient Latin* and the *Revue de l'Orient Chretien*. The French thus became proud of their Crusading past.

Professor John Seeley—Professor of Modern History at Cambridge University—published his famous lectures on the *Expansion of England* in 1883. The Tories founded their "Primrose League" for the encouragement of imperialism and in Berlin appeared its counterpart the "Society for German Colonisation." Besides propagandist contributions, scholarly contributions in the field of imperialism included Froude's "*Oceana*" (1885) and Rambaud's "*La France Coloniale*" (1886). Thus the foundations of later political theories or later excuses which lay and still lies behind the colonial mentality were made secure and firmly established.

The European Conflict—

The European War has ended—not with a bang but with a whimper. It has come to an abrupt close; but although the actual physical conflict has ended there, the war is still going on in Europe on a juridical and diplomatic plane sowing the seeds of future conflicts. As after 1918 the war resolved itself into several scattered conflicts between 1918-1923, such as in Asia Minor between the Turkish nationalists and the forces of the Allied Occupation, between the Turks and the Greeks in the Smyrna Region, between the Russian Whites under Denikin, Wrangel and Kolchak aided by the victorious Allies and the Bolsheviks, between the Arab Nationalists under the Emir Feisal and the French (Battle of Wady Souq Barada), so likewise in this present war, although the major operations have terminated, trouble still remains. For instance, the most typical example is the conflict between France and the Levant States. Those who have been the victors will not easily part with power. In such a lurid setting, the San Francisco Conference is at the best only a farce.

Kings, Oil and Water—

Under this caption the *New Statesman and Nation* (March 10, 1945 Issue) has an interesting article on foreign economic interests in the Near East. The article in our opinion, however, has been written with the tongue in the cheek. The Foreign Ministers of all the Arab States had met and signed the constitution of a permanent league that unites them all. This is a very encouraging sign, surely,—but the article in question at once starts underlining, albeit in a professedly innocent manner, the 'feuds and jealousies' which divide the Arab States. To quote the smug words of the article "It will be claimed for the new League that it establishes the independence of these States, which will be stronger as a single block than they were as rival units. If the feuds and jealousies that divided their dynasties are really at an end (!), this is in a measure true." *Sancta simplicitas*! For us in India this sort of disingenuous argument is nothing new—it has, in fact, too familiar a ring in our ears. Then the article asks how these states may become independent,

since "the most advanced of them has taken only the first rudimentary steps in industrial development: none of them has or can create a heavy industry: none of them could make a tank or an airplane." Very good, but who has been really responsible for all this? It is a notorious fact that when the Syrians wanted to start some industries, the French saw to it that this wish was quickly suppressed. It is simply unctuous, therefore, to talk in this vein. The article concludes by suggesting that economic development—the eradication of poverty, irrigation development, betterment of crops, soil conservation, etc., are more necessary for the Arab States than any political independence. It is the same old story with which we are only too familiar in India. But how can states really develop themselves and better themselves unless they have achieved self-respect and self-reliance, unless they can feel that their frontiers will be respected, that they will have a voice in foreign affairs and that they will be free from interference of any sort in their internal administration? Economic independence cannot be had without political independence and *vice versa*.

The Arab States need not listen to the blandisments of the Europeans. They can solve their problems well and truly by following the example of their neighbour—Turkey.

S. K. C.

Reviews and Notices of Books

George Can Do It.—By G. A. West, author of *The World That Works*. Published by Messrs. Thacker & Co., Ltd., Bombay. Twelve illustrations. Pp. 20. Price As. 12.

In this pamphlet, the author tells British soldiers now in India many among whom have grown tired of soldiering and are longing to return home, in simple, forcible and often picturesque language and in a most convincing way, how they can prevent the repetition of the present war with tragic consequences to the next generation. To George, the common man of England, it is pointed out that in view of the failure in this direction in the past of politicians and statesmen, it is up to him to win the peace, a much more important thing than winning the present war for, after it, the same old problems will demand insistent solution.

The method recommended is simplicity itself wherein lies its beauty and its certainty. In fact it is so obvious and so simple as to appear to most of us, sophisticated people, as quite unlikely to yield the marvellous results claimed for it. It is nothing but team-work. In the language of the author, "If he (the soldier) puts his unit before number one now, he'll put his Union before himself, and his country before his Union after the war," and, if it may be added, the world before his country. And then the point is made that the real conflict in the sphere of industry is "not between Management and Labour but between the constructive forces in both against the destructive forces in both that divide and destroy," a principle applicable with equal force in every sphere of life. The answer to the question as regards the impelling motives ordinarily behind soldiers' activities is given as follows, "Your thirst? Your girl friend? Your money? Rockets from higher up? The extra stripe? That extra pip?"

These, it is contended, should not be the springs of action. The reader is told, "When you take time to be quiet and listen (to God), thoughts, come. What sort of thoughts? Directions how to put things straight. Home truths about yourself...Make a note of the thoughts you get. Test them. Are they honest? Unselfish? Then set them to work. As you act on them you will begin to change.... You've got to work hard, think straight, live clean. First lick the enemy inside yourself."

And so from change of the individual, the good work proceeds to change of the unit, and the circle widens gradually so as to include the regiment, the brigade, the army, the nation, and then the world for nowhere can the group, large or small, be better than the individuals comprising it. Admitting for the sake of argument that this may take time, let us not forget that the eradication of a dangerous disease by scientific treatment often takes longer than rule-of-thumb methods which rarely go to their roots.

The author concludes this short but very significant pamphlet with the statement that "We need a world truth that unites everybody; class and class, party and party, boss and worker, nation and nation."

And so this son of England who was bombardier in the last war and who is the Bishop of Rangoon today has, in his own way, arrived at the same truth as our great national leader, that what is required is a fundamental change of heart and he has shown in this book how it can be brought about, of course gradually, for human nature is weak and there must be many a set-back as we try to climb the heights.

"Men must be governed by God or they will be ruled by tyrants," the most tyrannical among them being our evil passions, indulgence in which paves the way to all our miseries.

In conclusion, it has to be stated that what has been said to the common man of England now soldiering in India is applicable to every Indian for, everywhere, the enemies against whom we have to wage a continous and vigilant war is within us and if we are courageous and sincere

enough to adopt the technique suggested, most of our troubles, social, economic and political, would vanish like a dream.

The Gandhian Plan of Economic Development for India.—By Shriman Narayan Agarwal, Principal, Sakseria College of Commerce, Wardha, C.P. Foreword by Mahatma Gandhi. Published by Padma Publications, Ltd., Bombay. Pp. 115. Price Rs. 2-8-0.

One is tempted, though perhaps wrongly, to infer that Principal Agarwal's book and specially the second part of it has been called forth by the challenge implied in the publication of what are known as the Bombay and the Peoples' Plans. The one fact common to all these plans whether coming from Indian capitalists and industrialists, leaders of the masses or from one who is known to have sacrificed " a prosperous, perhaps even brilliant career " for the service of the Motherland under the leadership of Mahatma Gandhi, is that every one of them regards political independence as a pre-requisite to the implementing of the scheme put forward, indirect proof of the existence of the belief, almost universally held, though not always overtly expressed by Indians, that the real reason for the presence of Britain in India is the urge to exploit our man power, material resources and the desire to monopolise the Indian market as an outlet for her manufactures. Equally significant is the implication that the economic progress of India has, consciously or otherwise, not been encouraged by the Brtrish administration as it would put India in such a position that she could no longer be exploited for the benefit of Britons.

In a sense the book has the blessing of Mahatma Gandhi who, in his foreword while stating that he has not studied it with the attention and care it deserves, admits that he has not been " misrepresented in any place."

The author begins by laying down the principle that planning in India should be " based on the indigenous culture and civilisation of the nation and should be in the nature of an organic growth; it should also promote the welfare and happiness of the whole nation, and not merely of a small selected class or group," that it " should not result in excessive regimentation of the masses by divesting them of their legitimate liberty in social, economic and political life "; and, lastly, that it should enable every citizen " to earn his or her livelihood by just and honourable means," something quite different from giving them doles and unemployment relief.

In explaining the superiority of the Gandhian to the other plans hitherto implemented in the West, Principal Agarwal draws the attention of his readers to its fundamental principles. These, in his view, consist in its simplicity, its adherence to non-violence, and the importance it attaches to the sanctity of labour and human values. It is on these foundations that Gandhiji has built up his ideal economy of decentralised cottage industrialism and self-sufficient village communities. Incidentally, the evils of large-scale production with the help of machinery are stressed though, at the same time, it is proved by quotations from the writings of Mahatma Gandhi that he is not against scientific improvement or against all machinery or improvement in it. The point is also made that India, in spite of successive waves of invasion, has managed to survive only because of her system of self-sufficient and self-governing village communities. The correctness of these views is proved by facts adduced from what is seen in both eastern and western countries. This concludes the first part of the work devoted to the analysis and exposition of the fundamental principles behind Gandhian economic ideas and may be regarded as its most important portion.

The second part opens with a short account of our lack of adequate food, clothing, our small *per capita* income, our woeful public health, illiteracy, etc, and, in every instance, Principal Agarwal has suggestions to make for their removal, all in strict accordance with the principles explained previously. Towards the very end of the book, he presents a budget to his readers showing, of course approximately, the total expenditure, capital and recurring, which will have to be incurred for implementing the plan. And he has his own suggestions as to how to secure these finances and they are not after all so very nebulus in character as they might appear to some at first glance.

Two things stand out here—the first being the distrust of British *bona fides* which has unfortunately become universal and for which Indians maintain British statesmen are responsible. Whereas in other plans, some reliance is placed on our sterling balances to meet at least partly the expenses connected with their implementing, the author referring to them says, " We cannot rely on the accumulated Sterling Balances because even if Britain frees India from her political strangle-hold, she will not have the good grace to release the Balances in a manner which will be useful to our country for economic progress."

As regards loans from foreign countries, remembering the experience of backward eastern countries which borrowed from capitalistic countries of the west and then were gradually deprived of their economic and political independence under various pretexts, Principal Agarwal is against having recourse to this agency until all our internal resources have been fully exploited.

After a careful study, the impression left is that here we have, specially in the first part of the book, a plan in accordance with our old traditions and the mentality of the very large number of people who would like to adhere to them with such modifications as are absolutely essential under modern conditions. If it could be given effect to, the plan would undoubtedly benefit the masses always provided that they are not led away by the glamour of civilised life as seen today. It is understood that certain criticisms have been urged against the detailed scheme adumbrated by the author in the second part of the book. These, if well-founded, and this requires further and closer detailed study, can be easily met by necessary adjustments. They, however, cannot be held to detract from the value of the plan as a clear pointer to the fact that it is possible to frame a scheme for India which, different in outlook from what we see elsewhere in the world, is equally calculated to add to the happiness of millions of human beings.

Principal Agarwal is to be congratulated for his lucid, reasoned and brilliant exposition of the Gandhian Plan.

Education, Politics and War.—By Sir S. Radhakrishnan. Published by the International Book Service, Poona 4. Pp. 208. Price Rs. 5.

The book consists of about a couple of dozen of either complete pieces of writings or, more often, of extracts from convocation and similar other addresses delivered by this eminent son of India, the title being taken from the one delivered before the University of Patna. These cover nearly all the more important of his public utterances during the period July, 1938 to April, 1944. They are all characterised by idealism, and a keen appreciation of our insistent educational, social and political problems. The solutions offered are in full consonance with the dictates of culture, humanism, and the spirit of religion. It is not easy to pick out any of them for individual comment but it can be said with justice that they are remarkable for their wisdom, the finest flower of a conscious withdrawal from the bustle of our daily sordid life, and for a profoundly meditative spirit.

H. C. MOOKERJEE

India—Retrospect and Prospect.—By Dr. Popatlal A. Bhoopatkar, M.B.B.S., M.L.A. (Sind). Published by Padma Publications, Ltd., Fort, Bombay. Pp. 47. Price As. 8.

In the first of the three sections into which the book is divided, Dr. Bhoopatkar gives facts relating to our inadequate supplies of food, clothing, housing, etc., and quotations of recognised authorities in support of his views. In the second section, he makes his suggestions as regards the steps to be taken to improve the position while in the third and last section after meeting the argument that our economic miseries are due to too rapid increase in our numbers, he states in no uncertain terms that state ownership of the means of production including land is the only solution of our difficulties. For its size, the book is instructive, and conveys information in a telling manner.

Mahatma Gandhi's Confessions.—By M. S. Kohli, M.A. Foreword by Prof. Niranjan Singh, Sikh National College, Lahore. Published by Associated Publications. Post Box 54, Lahore. Pp. 116.

In the first part of the Introduction contributed by the author, emphasis is laid on the position occupied by Mahatma Gandhi as a spiritual reformer and the spiritual benefit he derived by overcoming the temptations by which he was confronted from time to time. In the second part, reference is made to the classic confessions of St. Augustine, Montaigne, Rousseau, and Gandhi's "Experiments with Truth" and the first and last are given higher places than the second and third as the writers have the rare courage of confessing their shortcomings, feeling repentant for them and asking forgiveness from God.

The body of the book consisting of extracts from Mahatma Gandhi's writings falls into two divisions. In the first fifty pages or so, we have his own account of his various little sins, the temptations which he overcame, etc. The second paragraph deals with such subjects as Gandhiji's religious ideals, *ahimsa*, untouchability marriage and widow remarriage, birth control, brahmacharya, etc.

The collection is a representative one and presents in handy form the pronouncements of Mahatma Gandhi on most matters which possess interest for the modern man.

For Every Thinking Indian.—By D. F. Karaka. Published by Messrs. Thacker & Co., Ltd., Bombay. Pp. 28. Price Re. 1.

Originally contributed to the "Bombay Chronicle" as a series of four articles, when they attracted notice in all quarters, they have been brought together and published by the author at the request of his friends. Written in the brilliant style and the attractive manner characteristic of this writer, the book traces the technique adopted by Mr. Jinnah during his talks with Mahatma Gandhi, the blunders of the Congress, and the clever way in which they were utilised by the former. In the last few pages, Mr. Karaka has analysed the weakness of the Congress and explained why it is gradually ceasing to represent India as a whole.

M. B. B.

The Position of Women.—By Mrs. Lakshmi N. Menon, M.A., L.T. (Madras), T.D. (London), LL.B. (Lucknow). Oxford Pamphlet on Indian Affairs, No. 2. Published by the Oxford University Press. Pp. 32. Price As. 6 only.

The author of this short and informative pamphlet has given a bird's-eye-view of the position of Indian women in respect of much vital matters as their health, expectation of life, maternal mortality, education from the primary to the University stage, the work they do in agriculture, mines and industries, in business, professions, art, literature, and in public life. The disabilities suffered in such matters as marriage and divorce, inheritance of property, franchise, etc., are also dealt with. It concludes with a brief and yet full account of the various organisations for their uplift and the view is expressed that "the future is not without its hopes."

Winning the Peace.—By F. L. Brayne, C.S.I., C.I.E., M.C., I.C.S, (Retd.). Oxford Pamphlet on Indian Affairs, No. 25. Pp. 32. Price As. 6.

Mr. Brayne of Gurgaon fame and the author of the well-known and valuable Socrates books on Indian rural life has, in this very timely book, offered practical suggestions to harness the demobilised soldier for the betterment of India. He will return home with money in his pocket with new knowledge about housing and sanitation and accustomed to a very much higher standard of living than what obtains in the most prosperous of villages. His services if utilised in the right way would undoubtedly be very useful in the work that lies ahead of us. The author tells us how

this can be done and that in such a convincing manner that as one lays down the pamphlet he feels that here we have a satisfactory solution of most of our difficulties.

The Meaning of Dominion Status.—By S. M. Bose, M.A., LL.B. (Cantab.), Barrister-at-Law. Oxford Pamphlet on Indian Affairs, No. 24. Pp. 32. Price As. 6.

The author, a well-known public man, politician, and lawyer, has, in this short and well-written pamphlet, said everything worth-knowing about the characteristics, the position and the powers of the Self-Governing Dominions and the different stages in their evolution from colonies into equal partners in the British Commonwealth of Nations. He shows how British India has gradually made such progress that it can attain Dominion Status within the framework of the Government of India Act, 1935, "without formal amendment, by convention." In the concluding pages, he draws our attention to the unwisdom of isolationism and nationalism and emphasises the necessity of India's becoming a member of an international society.

PEREGRINE PICKLE

Ourselves

SIR ASUTOSH DAY

The Twenty-First Death Anniversary of Sir Asutosh Mookerjee

The ceremonies commemorating the 21st death anniversary of Sir Asutosh Mookerjee took place on Friday, the 25th of May, 1945. In the morning a dignified and simple memorial service was held at the foot of the statue of Sir Asutosh—at the junction of Bentinck Street and Chittaranjan Avenue. Lt.-Col. Sir Hassan Suhrawardy presided over this function. Sir Hassan paid fitting trabute to the memory of the Great Departed. He said that on an occasion like this a person who had the privilege of serving his apprenticeship under Sir Asutosh was overwhelmed with feelings of a diverse nature. Twenty-one years had elapsed since he was taken away, but year after year they met to honour his memory with respect and deep feelings. Sir Asutosh was a towering personality and a versatile genius in the truest sense of the term. He was an inspiration to all those who came in contact with him and to all those who would follow. He was a great example for all of them. Continuing the speaker said that there would be many Vice-Chancellors, many jurists, educationists and social reformers, but no one would be able to surpass him. Sir Asutosh had always been anxious to throw the light of education into every nook and corner of the country.

In the evening of the 25th May, a large gathering assembled near the bust of Sir Asutosh in front of the Darbhanga Hall. Dr. Meghnad Saha presided. In his address Dr. Saha recalled the historic fight that Sir Asutosh had fought with the authorities in building up the University of Calcutta. Before Sir Asutosh's régime the University was a purely examining and affiliating body with only the Senate Hall and a few officers. To-day the University was the centre of the most diverse and varied—nay more, of complex activities. This was all the work of Sir Asutosh. The Post-Graduate Departments,—especially the Science College—would always be lasting memorials to his wisdom and foresight. Sir Asutosh was a great fighter and when the future of our country was going to be rebuilt on a new basis more men of the type of Sir Asutosh would be necessary to keep intact the great heritage which he had left for us.

MM. Sree Kalipada Tarkacharyya offered *Mangalacharanam* and read out a Sanskrit verse composed for the occasion. The meeting terminated after '*Lilakirtan*' beautifully sung by Sj. Bijoy Mallick and his party.

Those of us who see the racial decadence and degeneracy of our country in these perverse times feel a nostalgia for the past in which personalities of a better and more virile generation like Sir Asutosh, Sir Surendranath, Chittaranjan, Tilak and Gokhale strove for the uplift of our country; but the feeling for the past will cease to be merely nostalgic only if we try to continue the work of these noble personalities.

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READERSHIP LECTURES BY THE CHIEF PLANNING OFFICER OF THE TENNESSEE VALLEY

Mr. W. L. Vcorduin, Chief Planning Officer of the Tennessee Valley Authority and at present a member of the Central Power Commission of the Government of India, has been invited to deliver 6 Readership Lectures in the Calcutta University on the following subjects :—

(1) The Hydrological Planning of the Tennessee Valley. The multipurpose development of the Valley under (2) Flood Prevention; (3) Navigation; (4) Power Generation; (5) Soil Conservation; (6) The Applicability of the Tennessee Valley methods to Indian Rivers.

Mr. Voorduin has been appointed a Special University Reader for the purpose.

DELEGATES OF THE CALCUTTA UNIVERSITY TO THE 220TH JUBILEE CELEBRATIONS OF THE U.S.S.R. ACADEMY OF SCIENCES

The U.S.S.R. Academy of Sciences have invited the University of Calcutta to send delegates to take part in its 220th Jubilee Celebrations to be held in Moscow and Leningrad on June 15-28.

The Syndicate resolved that the good wishes of the University of Calcutta on the occasion be conveyed to the President of the Academy of Sciences of U.S.S.R. Dr. Syamaprasad Mookerjee has been appointed a Delegate of the University and may be expected to leave soon for Moscow. Prof. Meghnad Saha, has been specially invited to attend the celebrations. We wish them both *bon voyage*.

PROF. S. P. AGHARKAR

Professor S. P. Agharkar has been invited by the Nagpur University to deliver the Rao Bahadur Shridhar Ganesh Paranjape Memorial Lectures for 1946 on "Some Topic in Botany."

CALCUTTA UNIVERSITY LIBRARY

The following is a list of recent important additions to the Calcutta University Library collections :—

General Works

"Centenary Review of the Asiatic Society of Bengal from 1784 to 1883" published by the Royal Asiatic Society of Bengal.

Philosophy

"The Quest of the Overself" by Paul Brunton (London, Rider & Co. Ltd.)

Religion

"The Jaina Philosophy of Non-Absolutism" by Prof. Satkari Mookerjee (Calcutta, Bharati Jaina Parishat, 1944); "The Mother Goddess (a study regarding the origins of Hinduism) by S. K. Diksbit (*Poona International Book Service*).

Social Sciences

"Education, Politics and War" by Sir S. Radhakrishnan (Poona International Book Service, 1944); "Everybody's Political What's What" by Bernard Shaw; "The India of my Dreams" by G. N. Gokhale (a blue print for village reconstruction) [Karachi, 1944]; "A Treatise on Money" by Lord Keynes—2 Vols. (London, Macmillan); "India and International Currency Plans" by V. K. R. V. Rao (Delhi, S. Chand & Co., 1944); "Socialism Reconsidered" by M. R. Masani (Bombay, Padma Publications, 1944); "Great Britain, France and the German Problem, 1918-1939, a study of Anglo-French relations in the making and maintenance of the Versailles Settlement" by W. M. Jordon (London, O. U. P., 1943); "The Working Constitution in India" by S. M. Bose (India, O. U. P. 1940); "The Indian States and Indian Federation" by Sir Geoffrey de Montmorency (Cambridge University Press, 1942); "The Development of Public Services in Western Europe, 1660-1930" by Sir Ernest Barker (London, O. U. P. 1944).

Education

"The New Education Bill—what it contains, what it means, why it should be supported" by H. C. Dent (London, University Press, 1944); "The Education of a Community" by H. G. Stead (London, University Press, 1943); "The Public School Question" by F. H. Spencer (London, Isaac Pitman).

Pure Science

"A History of Hindu Chemistry from the earliest times to the middle of the 16th century A.D., 2 Vols. by the late Acharyya Sir P. C. Ray (Calcutta, Chuckerverty Chatterjee & Co., 2nd Ed.); "The Analysis of Minerals and Ores of the Rarer Elements" by W. R. Schoeller and A. R. Powell (London, Charles Griffin & Co., 1940).

Fine Arts

"Coins and Chronology of the early independent Sultans of Bengal" by Nalini Kanta Bhattasali (Cambridge, Heffer and Sons).

Literature

"The Elizabethan World Picture" by E. M. W. Tillyad (London, Chatto & Windus, 1943); "Other Men's Flowers" by Viscount Wavell (London, Jonathan Cape, 1944); "The Metaphysics of Iqbal" by Dr. Ishrat Hasan Enver (Lahore, Sk. Muhammad Ashraf, 1944).

History, Travels, Biography

"The World that Works" by George West (Bombay, Times of India Press); "Guru Nanak" by Sir Daljit Singh—with a foreword by the Hon'ble Sir Jogendra Singh (Lahore, Unity Publishers, 1943); "Babur—Diarist and Despot" by S. M. Edwardes (London, A. M. Philpot); "The Beginnings of Indian Historiography and other essays" by Dr. U. N. Ghoshal; "Ujjayini in Ancient India" by Dr. B. C. Law (Gwalior Government Archaeological Department, 1944); "The Lampi" by G. P. Chapman (Calcutta, Thacker, 1944); "A Short History of France" by Sir J. A. R. Marriot (London, Methuen & Co.); "The Dutch Nation—an historical study" by G. J. Renier (London, Allen & Unwin, 1944); "Peshwa Bajirao, I, and Maratha Expansion" by V. G. Dighe (Bombay, Karnatak Publishing House, 1944); "Maratha History re-examined (1295-1707) by S. R. Sharma (Bombay Karnatak Publishing House, 1944); "The Future of South-East Asia" by K. M. Panikkar.

Obituary

PROF. PANCHUGOPAL BHATTACHARJI

We record with deep sorrow the tragic death in a railway accident of Prof. Panchu Gopal Bhattacharji of Scottish Church College. Prof. Bhattacharji's loss will be keenly felt by all those who knew him. A man of simple and unassuming habits and absolutely straightforward character, he loved to do good to others without ever thinking of himself. Panchu Babu loved work—above all to work for others. The youth of to day should try to emulate his energetic and selfless life. He was a type which is rare in these times.

We offer our condolences to the bereaved family.

At the moment of going to Press we learned with great sorrow of the death of Dr. H. K. Sen, former Ghosh Professor of Applied Chemistry, University of Calcutta, and of Shah Kalimur Rahman, Lecturer, Department of Arabic and Persian, Calcutta University.

We propose to pay tributes to their memories in the next issue of this Journal.

Official Notifications, University of Calcutta

Orders by the Vice-Chancellor and Syndicate of the University of Calcutta

CHANGES IN UNIVERSITY REGULATIONS RELATING TO THE M.Sc. EXAMINATION IN ZOOLOGY

It is hereby notified for general information that the following change in Chapter XXXVII of the Calcutta University Regulations relating to the M.Sc. Examination has been sanctioned by the Government :—

1. The paragraphs under head " Zoology and Comparative Anatomy " (p. 401 of the Regulations, Ed. 1941) be *replaced* by the following :—

" The scope of Zoology in each paper shall be as follows :—

Theoretical

1st Paper—			
1st Half	...	History of Zoology; General principles of Biology, evidence and theories of evolution; Adaptation.	40
2nd Half	...	Origin and distribution of animals in space and time	40
2nd Paper—			
1st Half	...	Cytology and Genetics	40
2nd Half	...	Histology and Embryology of vertebrates	40
3rd Paper—			
1st Half	...	The structure, bionomics, affinities, development and classification of invertebrates except Annelida, Arthropoda and Mollusca.	40
2nd Half	...	The stucture, bionomics, affinities, development and classification of Annelida, Arthropoda and Mollusca.	40
4th Paper—			
1st Half	...	The classification of Chordata; The structure, bionomics, affinities of Hemichordata, Urochordata, Cephalochordata and Cyclostomata.	40
2nd Half	...	Biology and comparative anatomy of vertebrates	40
5th Paper—	...	Special	
Any of the following subjects, each distributed into two halves—			40+40

(*a*) Entomology.
(*b*) Genetics and Animal Breeding.
(*c*) Fishery.
(*d*) Any other subject as may be determined by the Board of Higher Studies in Zoology from time to time.

Each half paper shall be of two hours.

Practical

The Practical Examination shall carry 400 marks distributed as follows :—

1st day	...	Dissection and microscopic preparations of the Invertebrata types	75
2nd day	...	Dissection and microscopic preparations of the Chordata types	75
3rd day	...	Identifications	60
		(Examination of laboratory note-books and other sessional preparations submitted by the candidates).	30
4th day	...	Microtom technique	60
5th day	...	Special :	
		(*a*) Dissection and identifications	60
		(*b*) Oral	20
		(*c*) Examination of laboratory and field note-books; collections and preparations submitted by the candidates.	20

Candidates must produce note-books of their laboratory work, which must be duly certified by the teachers and shall be taken into account in estimating their qualifications."

The year from which the changes will be given effect to will be notified later.

Senate House,
The 30th April, 1945.

J. CHAKRAVORTI,
Registrar.

KALYANKUMAR MUKHERJEE RESEARCH SCHOLARSHIP FOR 1945

Applications are invited from graduates of this University for the Kalyankumar Mukherjee Research Scholarship for 1945. The selected Scholar will be required to carry on research on 'Chemical and Pharmaceutical Studies of Vitex Peduncularis.'

The value of the scholarship is Rs. 70 per month and it will be tenable for one year either at the University College of Science or any Institute or Laboratory in or outside India as may be decided by the University at the time of making the award.

Detailed rules regarding the Scholarship will be found on pages 203-264 of the University Calendar for the year 1942.

Applications must be submitted in the prescribed form to the Registrar, Calcutta University, not later than the 30th June, 1945. Prescribed forms are available on application at the office of the Registrar.

Senate House,
The 15th May, 1945.

J. CHAKRAVORTI,
Registrar.

DOCTORS OF MEDICINE

The undermentioned candidates whose theses were "commended" by the Boards of Honorary Examiners and who were admitted to the examination for the M.D. degree, having passed the written, oral and clinical examinations are admitted to the Degree of Doctor of Medicine. The titles of their theses are stated against their names :—

1. Naliniranjan Konar—Study on Diphtheria.
2. Amiyabhushan Mukerji—Coronaries : Coronary Arteriosclerosis with special reference to its etiology and pathogenesis.

Senate House,
The 18th May, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

DATES OF ENGINEERING EXAMINATIONS

The next I.E., B.E. and B. Met. Examinations will be held from the undermentioned dates—

I.E. Section A, B.Met. Section A, B.E. Part I—Wednesday the 1st August, 1945.

I.E. Section B, B.Met. Section B, B.Met. Final, B.E. Part II.—Friday, the 3rd August, 1945.

Applications and fees for admission to the examinations should reach the University not later than *Tuesday, the 17th July, 1945.*

N.B.—A Delay fee of Rs. 5 will be charged for each application received after the last date, even if the Examination fee has been paid in time.

Senate House,
The 11th May, 1945.

A. P. DASGUPTA,
Controller of Examinations (Offg.).

Other Notices

UNIVERSITY OF MADRAS

The Ramanujam Memorial Prize, 1945

"The Ramanujam Memorial Prize" of the value of Rs. 500 will be awarded for the best essay or thesis written on any branch of Mathematics embodying the result of the personal investigations of the author and containing clear evidence of independent and original research. The prize is open to all persons born or domiciled in India. Intending competitors should forward their essays or theses so as to reach the Registrar not later than the 1st December, 1945.

Note.—The attention of intending competitors for the above prize is specially invited to the following rules and conditions :—

(1) All essays or theses for the above prize should be sent by registered post, addressed to the Registrar, University of Madras, University Buildings, Chepauk, Madras.

(2) The essays or theses may be printed, typewritten, lithographed or written, but not in the competitor's own hand.

(3) No essay or theses shall bear upon it the name of the competitor or anything whereby the identity of the author can be known by the persons to whom the essay or thesis may be sent for examination.

(4) Each essay or thesis for the prize shall be headed by a motto or *nom-de-plume*, selected by the candidate and shall be accompanied by a sealed cover bearing on the outside the competitor's own motto or nom-de-plume, and containing inside, his name, designation, and address and signed declaration that the essay or theses has been prepared solely for the purpose of competing for the prize and has not formed the basis of a work for which a prize or a degree had been previously awarded.

(5) Theses received with open letters will not be accepted.

(6) The prize will not be awarded to the same applicant on a second occasion.

(By Order)

University Buildings,
Chepauk, Madras.
The 16th January, 1945.

W. McLEAN,
Registrar.

SECRETARY, PUNJAB AND N.W.F.P. JOINT PUBLIC SERVICE COMMISSION, LAHORE

(1) Invites applications from British subjects domiciled in India and subjects of notified Punjab states and natives of tribal territories, Muslims, Sikhs and Zamindars preferred (other communities to be considered only if no Muslims and Sikhs are available), not later than 18th June, 1945, on prescribed form (obtainable free) accompanied by Treasury or M.O. receipt for Rs. 5 for the temporary (for duration of war) posts of 8 SUB ASSISTANT HEALTH OFFICERS in the Punjab Public Health Subordinate Service. Qualifications: Medical Licentiate. Pay:—Rs. 200 fixed plus T.A. Rs. 47 and dearness allowance sanctioned by Government from time to time. Age above 40 years on 18th June, 1945, except for those who have been rejected for a Commission in the I.A.M.C. No private practice allowed. Government servants not eligible. Women are eligible. Further particulars on application.

(2) Invites applications from British Indian subjects or subjects of notified Punjab states or natives of tribal territory, domiciled in India, *not later than 11th June, 1945*, on prescribed form (obtainable free) accompanied by treasury or M.O. receipt for Rs. 5, for two temporary (for two years) posts of COMMERCIAL ASSISTANTS to the Technical Adviser, Transport, Punjab (other things being equal, one post to go to a Muslim, and the other to a non-Muslim preferably a Sikh). Pay: Rs. 450-15-750 p.m. Qualifications:—(*i*) Matric. passed. (*ii*) At least 5 years' experience in a commercial firm or firm of Accountants as a Registered Accountant, (*iii*) Thorough knowledge of Company Law. Age limit:—Not exceeding 35 on 1st April, 1945, Govt. servants eligible. Further particulars on application.

(3) Invites applications from British subjects preferably domiciled in the N.W.F.P and subjects of Dir, Swat, Chitral and Amb States and natives of N.W.F.P. Tribal Territories—Muslims preferred, on prescribed form (obtainable free) accompanied by Treasury or M.O. receipt for Rs. 5 on or before the 8th June, 1945, for two permanent posts of ASSISTANT ENGINEER, ELECTRICAL in the Electricity Department, N.W.F.P. Pay:—Rs. 200-20-600. Qualifications: Preferably a degree in Electrical Engineering of Indian or Foreign University or a certificate of Proficiency in Electrical Technology of the Indian Institute of Science, Bengalore, with training and experience preferably in Hydro-Electric Scheme. Age:—Preferably under forty years on 8th June, 1945. Government servants eligible. Further particulars on application.